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Relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to Rev. James Powell, D.D., or to the District Secretaries; letters for the "AMERICAN MISSIONARY," to the Editor, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these organs rob the blood of its needed constituent, albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albuminuria, or

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Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

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Should be kept constantly at hand, for use in emergencies of the household. Many a mother, startled in the night by the ominous sounds of Croup, finds the little sufferer, with red and swollen face, gasping for air. In such cases Ayer's Cherry Pectoral is invaluable. Mrs. Emma Gedney, 159 West 128 st., New York, writes: "While in the country, last winter, my little boy, three years old, was taken ill with Croup; it seemed as if he would die from strangulation. Ayer's Cherry Pectoral was tried in small and frequent doses, and, in less than half an hour, the little patient was breathing easily. The doctor said that the Pectoral saved my darling's life." Mrs. Chas. B. Landon, Guilford, Conn., writes: "Ayer's Cherry Pectoral

Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicines have been blessings for many years. In cases of Colds and Coughs, we take

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and the inconvenience is soon forgotten."

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THE

AMERICAN MISSIONARY

VOL. XXXIX. DECEMBER, 1885. No. 12.

American Missionary Association.

THE THIRTY-NINTH ANNUAL MEETING.

It was a grand, uplifting occasion. It rose high in intellectual and spiritual power. Each new one may seem the best. But each has its peculiar marks. Sometimes one feature is prominent and sometimes another. At this time the highest motives came to the front, those that reach even beyond the claims of philanthropy and patriotism. They presented all depressed peoples in their relations to the thought and feeling of God. The survey and the sermon started out on this key, and the papers, the speeches and the devotional exercises kept well along that range.

The financial problem, even, was held to that test. The report and the addresses of the Finance Committee, which came at the last, tinged with a hallowed fervor by Mr. Blatchford's story of the little Austrian girl who had sacrificingly held her small treasure for the black children of America, had been anticipated all along in an unusual degree by the reports and speeches. The body seemed to have taken up the burden of the debt. When Dr. Blake, carrying out the story of the good Samaritan, found that the Association had spent during the last year $29,000 more than had been provided for, and asked if the churches would say, "Whatsoever thou spendest more, when I come again I will repay thee," the audience burst into applause as if to assume the obligation. The logic of the discussion was that we must increase the number of the contributing churches, and that all should take up the matter as a personal obligation. It was the saying of that good man, C. G. Hammond: "When I consider what God has done for my personal salvation, I count all that I have and am as belonging to Him." As a last word, Mr. Cable argued that Christians ought to go into missions as a business.

It was fitting that the Association, which was set up to bear organic testimony against all complicity with slave-holding, should again put on

record its abhorrence of the spirit of caste, as was done in the papers of the Senior Secretary and Dr. Ross. So, in its annual meetings, in its executive committee and in its magazine, it has borne witness against the evils of secret societies among the colored people. Its platform also becomes a place for persistent testimony against the oppression of the Indians and the Chinese, and so serves as a mighty generator of public sentiment against those iniquities.

Another mark of that meeting was the extending of the hand of fellowship from the South, which was warmly grasped. Captain Lovelace, of Alabama, sends his greeting with a check for $30, whereupon the Association votes enthusiastically to make him a Life Member. A Tennessee mountaineer, who had been a leader of wickedness, converted, sends his greeting by Mrs. St. Clair, and then a vote of responsive salutation is expressed. Mr. Cable's able and elegant paper was but the extending of the hand of increasing confidence and appreciation. Our Christian people are ready to reciprocate every approach and to go forward themselves.

Women may be sent as delegates to the Association. They may be Life Members. They have rights on that floor. And so it is well that their voices be heard pleading for their sisters among all the neglected peoples. Greatly did they honor themselves by their sympathetic words.

The industrial movement received especial approval, as demanded by the needs of the Negro and of the Indian. But still the friends would guard it from becoming a craze. The tide of emotion perhaps reached its highest mark when the General Survey related the triumphs of grace in the revivals of the last year. The occasion was much enriched by the presence of a half-dozen of the students from the Santee Normal and Training School, who sang very sweetly, both in the English and in the Dakota tongue, and by the words of grace that came from the two colored brethren from the South. Such specimens of workmanship are the best proofs of the work.

It was remarked on all hands that the Association had done wisely in laying hold of the young blood of the churches. We may well be proud of that corps of manly young pastors, who, putting themselves abreast of the times, had come prepared to present the results of a laborious study of the situation. They are coming on to be the men of power.

Now for a new year of prayer, faith, giving and labor. Now for greater victories than ever. Now for the abounding fellowship of the home field with the work at the front.

The hospitality of the Madison people was unbounded. All the denominations (including the Roman Catholics) united in becoming the entertainers of the American Missionary Association. President Pope, of Tougaloo University, attended the meeting, and as he was the only Pope

we had, it was entirely appropriate that he should be assigned to a Roman Catholic family. Mr. Pope says that no guest in Madison had more royal entertainment than he ; and his kindly hosts, to their great delight, attended a number of the sessions of the meeting. The world moves.

We devote this double number of the Missionary entirely to the proceedings of the Annual Meeting. We publish all the reports of committees and as many of the papers and addresses as space allows. The remaining papers and addresses will appear in subsequent numbers during the year. The literature of the Madison meeting is surpassed by that of no annual meeting in the Association's history. The care and thoroughness which those who discussed the work and its problems had manifestly exercised in preparation was a matter of frequent remark by those who attended the meeting. Subscribers to the American Misssionary may be assured that at least so long as the literature of the Madison meeting holds out, they will have good reading. The Finance Committee recommended that efforts be made to enlarge the circulation of the Missionary. We can conscientiously indorse that recommendation. Fifty cents, the subscription price, cannot easily be invested where there will be larger returns.

It was a fitting thing that Chicago, on the Sunday after our Annual Meeting, should have its echoes of the same. And so in ten of its churches, including two of the suburbs, there were addresses made reporting the great convocation, by the Secretaries, the District Secretaries, and workers from the field, including three ladies, the two colored men and the Indian youth. It was a field day, indeed, a grand review. These services, taken with the reports of the same in the daily papers, waked up that overgrowing city to the idea that there was such an institution as this, and that it was doing a work worthy of more appreciation and of more support. Right royally did the pastors lead in that demonstration, the fruit of whose sowing will yet appear.

A touching incident was that at the Madison meeting when E. W. Blatchford, Esq., presented twenty kreutzers, which he had received from a little girl in Prague, Austria, while visiting that city the past summer. This little girl's name is Mary Adlof. Her parents are Roman Catholics. She had heard there were black children in America who were very poor, and in need of the Gospel. As Mr. Blatchford told the story, how she came to hear of the black children, and the sacrifices she had made to save the money for their help, the audience was deeply moved. When the treasurer opened the package, he found there were only nineteen kreutzers.

One kreutzer (a kreutzer is worth about four cents) had been removed and five twenty-dollar gold pieces substituted in its place. Mr. Blatchford did not explain by what strange alchemy the kreutzer had been transmitted into five golden double eagles on the journey over the sea. Those who know Mr. Blatchford, however, are in no danger of becoming superstitious when they learn of this transformation. As soon as the announcement was made, the audience wanted the remainder of the kreutzers, and it was not long before they had all been exchanged, and the little girl's twenty kreutzers passed into the possession of individuals and Sunday-schools in such a way that they dropped into our treasury—not eighty cents, their original value, but $340. We hope to give our readers in the January MISSIONARY, from the pen of Mr. Blatchford, the full story of these twenty kreutzers.

By vote of the Annual Meeting, the little girl was made a Life Member of the Association.

IN MEMORIAM.

Another vacancy in the grand company of those who have bestowed loving and painstaking labor in the fields occupied by the A. M. A., is now made by the death of Mr. C. B. Rice, which occurred at Brattleboro, Vt., on Monday, November 2d.

Mr. Rice was born in North Adams, Mass., in 1838. His education had been completed, and he had already entered upon his business career, in 1861. At the call of President Lincoln, he enlisted for three years' service in the Union Army, and while engaged in the first battle of Bull Run was badly wounded, made a prisoner of war, and carried to Richmond. After six months' confinement, he was exchanged. His severe army experience precluded further military service, and he renewed his business relations, which afterward became very extensive. The strain put upon Mr. Rice in his early manhood impaired his constitution, and for several years he sought a Southern climate in the winter. In 1882, his attention was especially called to our work in the South, and he was invited to assume the post of treasurer and farm manager at Talladega College. This he did with the same alacrity with which he had always responded to every call for Christian or patriotic service. His official connection with Talladega College continued three years, and it is no disparagement to any one of the valued officers in our various institutions to say that Mr. Rice was a model treasurer and manager in the position occupied by him. It is with the keenest regret that we part with such a devoted and faithful worker ; but we rejoice, as do his immediate family and friends, that a life so full of heroic and Christ-like endeavor was rounded out by these years of intelligent and consecrated service, so cheerfully rendered to this Association.

THE RIGHT HON THE EARL OF SHAFTESBURY.

At the age of 84 years and five months, this renowned philanthropist has been called to a higher sphere and nobler service. Great Britain, the United States, the world, indeed, has, in this event, sustained a great loss. When he entered the House of Lords, he soon became conspicuous as the friend of, and the advocate for, the common people.

The poor miners soon learned to look to him for relief in their dreary work. The pale and weary sewing-women, of London, turned to him in their low and wretched condition. The costermongers and all crushed and downtrodden classes recognized him as their friend and the enemy of all oppression. They gathered around him, on every occasion of his appearing, and he gave them his benediction as a father to his own children. So, he followed in the footsteps of the Divine Master. His eye was also ever out on the wide world for good. Every missionary effort received his intelligent sympathy and aid. He knew no race, no condition, no color as such. He *recognized men, everywhere and under all circumstances, as the children* of the one God and Father. And to the writer of these lines it has ever been a pleasure to remember the warm welcome he received when he went to London to be the Secretary of the Freedmens' Aid Society, of which this Christian philanthropist was the willing and earnest President. To the American Missionary Association and to the Jubilee Singers he gave, at once, his hand, his heart and his great influence in the kingdom and on the continent.

At the Annual Meetings of our Society, in London, he presided regularly for years, and appealed earnestly to the British people for aid in the work of *Christian education* among the freed people in the United States. To him our Republic and the colored race will ever owe a great debt of gratitude for his stirring words and efficient work for liberty and just law, especially during those later years of his life. He was not the greatest man of his age, but in the nobility of his nature, in the wisdom and reach of his plans for human good and the divine glory, and in the grandeur of his devotion to moral principle he had no superiors. Oh! that his mantle, having fallen, may become a very inspiration to not a few young men in the British kingdom, and to more all along the broader domain of the American Republic. O. H. White.

THIRTY-NINTH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Thirty-ninth Annual Meeting of the American Missionary Association convened in the Congregational Church, at Madison, Wisconsin, October 27th, 1885, at 3 o'clock P. M.

Hon. W. B. Washburn, of Mass., President of the Association, called to order, and Rev. B. F. Leavitt, of Ill., led in devotional services, reading the 10th chapter of Luke and offering prayer.

Rev. W. A. Waterman, of Iowa, was elected Secretary.

The following Committee on Nominations was appointed : Rev. Edward D. Eaton, of Ill.; Prof. G. Huntington, Minn.; Rev. C. Cutler, Mass.

The Assistant Secretary, Rev. Dr. Powell, read the articles of the Constitution pertaining to membership and representation of churches, and the roll was prepared as follows :

ROLL.

Life Members.

Rev. E. E. P. Abbott, Ia.; Miss Martha J. Adams, Tex.; Rev. Flavel Bascom, Ill.; Pres. John Bascom, Wis.; Rev. Josiah Beardsley, Wis.; Mrs. C. F. Bell, Ia.; Rev. T. M. Boss, Wis.; Rev. S. Leroy Blake, Mass ; E. W. Blatchford, Ill.; Rev. Wm. L. Bray, Wis.; Ira M. Buell, Wis.; Mrs. K. A. Burnell, Ill.; Rev. C. W. Camp, Wis.; Rev. H. W. Carter, Wis.; Miss Jennie Carrier, Wis.; Mrs. A. N. Carpenter, Minn.; Pres. A. L. Chapin, Wis.; Rev. V. F. Clark, Ill.; Rev. M. W. Clark, Ill.; Rev. H. W. Cobb, Ill.; Rev. Theodore Clifton, Ill.; Mrs. Theodore Clifton, Ill.; Rev. W. W. Curtis, Wis.; Rev. Calvin Cutler, Mass.; Rev. M. McG. Dana, Minn.; Mrs. C. E. Daniels, Ia.; Rev. Wm. H. Davis, Mich.; Rev. Warren F. Day, Ill.; Miss Hannah E. Delatour, Ill.; Rev. J. F. Dudley, Wis.; Rev. Edward D. Eaton, Ill.; Rev. Moritz E. Eversz, Wis.; Rev. George M. Franklin, Wis.; Rev. A. L. Frisbie, Ia.; Mrs. S. D. Gates, Wis.; Rev. Simeon Gilbert, Ill.; Mrs. E. O. Gilmore, Ill.; Mrs. M. F. Hanchett, Wis.; Rev. James K. Harrison, Ill.; Rev. Chas. L. Harris, Miss.; Samuel D. Hastings, Wis.; Rev. Joseph Herbert, Ill.; Rev. D. D. Hill, Ill.; Rev. H. P. Higley, Wis.; Rev. Henry Hopkins, Mo.; H. W. Hubbard, N. Y.; Wm. Hubbard, Ill.; Rev. S. J. Humphrey, Ill.; Rev. George F. Hunter, Wis.; Rev. George H Ide, Wis.; Mrs. O. L. Irwin, Wis.; Mrs. Alex. Kerr, Wis.; Prof. Alex. Kerr, Wis.; Rev. Samuel T. Kidder, Wis.; F. J. Lamb, Wis.; Rev. Burke F. Leavitt, Ill.; Mrs. Sarah C. Little, Wis.; Rev. Arthur Little, Ill.; Dayton Locke, Wis.; Rev. A. L. P. Loomis, Wis.; Rev. W. A. Lloyd, Ill.; Rev. F. T. Lee, Wis.; Chas. L. Mead, N. Y ; Rev. Edward H. Merrell, Wis.; Rev. George R. Merrill, Ohio; Rev. H. A. Miner, Wis.; Mrs. F. H. Montague, Wis.; Rev. Chas. H. Morse, Ill.; Mrs. Mary C. (Gates) Oakley, Wis.; Rev. C. C. Painter, Mass ; Mrs. S. J. Peterson, Iowa; Rev. G. Stanley Pope, Miss.; S. W. Powell, N. Y.; Rev. James Powell, N. Y.; Rev. Charles H. Richards, Wis.; Rev. A. L. Riggs, Neb.; Thomas D. Robertson, Ill.; Rev. H. Hastings Ross, Mich.; Rev. Joseph E. Roy, Ill.; Rev. C. J. Ryder, Ohio ; Pres. Albert Salisbury, Wis.; Miss L. Seymour, Wis.; Rev. E. G. Smith, Ill.; Rev. M. E. Strieby, N. Y.; Edwin Sumner, Wis.; Rev. L. Taylor, Ill.; Rev. Reuen Thomas, Mass.; Vernon Tichenor, Wis.; Rev. Judson Titsworth, Wis.; Rev. James

Tompkins, Ill.; Charles A. Towle, Iowa; Rev. J. W. Turner, Iowa; Miss Clarissa L. Ware, Wis.; Rev. H. G. Warren, Mich.; Hon. W. B. Washburn, Mass.; Rev. W. A. Waterman, Iowa; Rev. R. M. Webster, Wis.; Prof. H. M. Whitney, Wis.; Rev. Wolcott B. Williams, Mich.; Rev. E. F. Williams, Ill.; Rev. M. L. Williston, Iowa; Rev. Edward M. Williams, Minn.; Rev. C. L. Woodworth, Mass.; Rev. Frank P. Woodbury, Ill.; Rev. A. O. Wright, Wis.; A. C. Wright, Ill.; Rev. E. F. Wright, Ill.; Rev. Albert A. Young, Wis.

Delegates.

Dea. J. Q. Adams, Wis.; C. H. Adams, Ill.; Rev. P. R. Anderson, Wis.; Rev. Andrew W. Archibald, Iowa; Rev. W. H. Beaman, Wis.; Mrs. Maria C. Brown, Iowa: K. A. Burnell, Ill.; Rev. Albert Bushnell, Ill.; Mrs. C. W. Cabeen, Wis.; Rev. James M. Campbell, Wis.; Mrs. H. W. Carter, Wis.; Mrs. D. C. Clark, Wis.; Rev. F. W. Cole, Wis.; Rev. Erastus Colton, Ill.; Mrs. C. C. Cragin, Ill.; O. Davidson, Ill.; William Dickinson, Ill.; Mrs. William Dickinson, Ill.; J. B. Dow, Wis.; Mrs. S. W. Eaton, Wis.; Rev. S. W. Eaton, Wis.; Miss Gilchrist, Iowa; Prof. George Huntington, Minn.; Rev. George B. Hubbard, Ill.; S. E. Hurlbut, Ill.; W. C. Hamilton, Wis.; Mrs. W. C. Hamilton, Wis.; C. E. Howe, Wis.; Mrs. W. M. Jenkins, Minn.; Rev. Alfred P. Johnson, Wis.; Mrs. E. C. Kendall, Wis.; Dea. E. W. Lyman, Ill.; H. J. Lyman, Wis.; Rev. J. G. Merrill, Mo.; Rev. J. Wood Miller, Wis.; Mrs. S. W. Millard, Minn.; Rev. S. F. Millikan, Iowa; Mrs. C. M. Morehouse, Wis.; Mrs. H. F. C. Nichols, Wis.; Mrs. E. Nutting, Wis.; B. B. Olds, Wis.; Dea. E. H. Pitkin, Ill.; Dea. J. C. Plumb, Wis.; Mrs. J. O. Prouty, Wis.; Mrs. W. S. Roberts, Iowa; Mrs. F. W. Roberts, Iowa; Mrs. Hall Roberts, Iowa; Mrs. A. H. Ross, Mich.; Dea. David F. Sayre, Wis.; Wm. N. Shepard, Wis.; M. W. Skinner, Minn.; Mrs. M. W. Skinner, Minn.; Rev. E. H. Smith, Ind.; Mrs. J. H. Sniverly, Wis.; Rev. James E. Snowden, Iowa; Rev. F. W. Walcott, Minn.; G. W. Warner, Ill.; Mrs. R. M. Webster, Wis.; Rev. G. J Webster, Wis.; Rev. L. J. White, Wis.; Rev. Seth M. Wilcox, Ill.; Rev. John Willan, Wis.; Mrs. E. A. Winston, Wis.; J. B. Wright, Wis.; Mrs. E. F. Wright, Ill.

Visitors.

Mrs. E. E. P. Abbott, Iowa; Mrs. L. S. Adams, Wis.; Miss Emma C. Bascom, Wis.; Mrs. D. B. Bennett, Wis.; Mrs. Mary P. Blount, Ill.; Mrs. E. Boynton, Wis.; Mrs. T. H. Brand, Wis.; Prof. J. D. Butler, Wis.; Mrs. Edward Canfield, Wis.; Mrs. A. L. Chapin, Wis.; Mrs. Ellen Coit, Wis.; Mrs. Frances M. Cragin, Ill.; Rev. Wm. Crawford, Wis.; Mrs. Calvin Cutler, Mass.; Rev. Q. L. Dowd, Ill.; M. R. Doyan, Wis.; Mrs. E. D. Eaton, Ill.; Harriet P. Fisk, Wis.; Mrs. S. D. Gates, Wis.; Rev. H. W. Gleason, Minn.; E. P. Hall, Wis.; Rev. Cyrus Hamlin, Wis.; Mrs. Cyrus Hamlin, Wis.; A. T. Hemingway, Ill.; Mrs. A. T. Hemingway, Ill.; Mrs. C. H. Howard, Ill.; Mrs. M. F. Howell, Wis.; Mrs. L. W. Hoyt, Wis.; L. W. Hoyt, Wis.; Mrs. C. A. Huntington, Minn.; Miss M. Jarvis, Wis.; Miss Susie A. Jeffris, Wis.; Hiram Johnson, Wis.; Rev. T. S. Johnson, Wis.; Mrs. C. S. Jones, Wis.; W. H. Jones, Wis.; Mrs. Ellen Larrabee, Wis; Mrs. Frank Larrabee, Iowa; Mrs. F. T. Lee, Wis.; Leonard Lee, Wis.; Mrs. Leonard Lee, Wis.; Mrs. Electa P. Lewis, Wis.; Mrs. E. W. Lyman, Ill.; Rev. Wm. Mellen, Ohio; W. R. Morris, Tenn.; Mrs. A. Morse, Wis.; H. F. C. Nicholas, Wis.; Henry Nunns, Wis.; John M. Olin, Wis.; Rev. Pearse Pinch, Wis.; Mrs. E. H. Pitkin, Ill.; Mrs. E. E. Pratt, Wis.; Chas. H. Rich, Wis.; Mrs. Hall Roberts, Iowa; Mrs. Joseph E. Roy, Ill.; Miss H. Sewell, Wis.; Mrs. H. C. Strong, Wis.; Miss Susan M. Sturges, Ohio; Mrs. Ella A. Tompkins, Ill.; W. A. Tracy, Wis.; Mrs. Emma Ware, Dak.; Mrs. G. W. Warner, Ill.; Mrs. J. A. Warner, Wis.; Mrs. H. M. Whitney, Wis.; Mrs. Hannah L.

Williams, Iowa ; W. Winston, Wis.; Rev. J. A. Wood, Wis.; Mrs. A. O. Wright, Wis.; Miss Ellen Young, Wis.

The Treasurer, H. W. Hubbard, Esq., presented his report, which was referred to a committee to be appointed.

Rev. Dr. Powell, on behalf of the Executive Committee, presented a general survey of the work for the past year, and it was referred to the various committees to be appointed for its consideration.

Rev. Dr. Strieby conducted an hour of special prayer service, mentioning the fact that at this very hour there is a concert of prayer in behalf of the Association in all its schools and missions.

At 5 o'clock adjourned till 7 P. M.

EVENING SESSION.

President Washburn called the meeting to order at 7.

The Committtee on Nominations announced the following-named persons to serve at the communion table after the sermon:

Ministers.—Rev. S. W. Eaton, of Wisconsin ; Rev. C. A. Towle, of Iowa. *Deacons.*—F. J. Lamb, Samuel D. Hastings, J. Q. Adams, E. H. Pitkin.

On motion of Dr. Powell, it was voted to follow the printed programme for the morning service.

The devotional services were conducted by Rev. A. L. Chapin, D. D.

On account of the illness of the pastor, Rev. C. H. Richards, D. D., Mr. F. J. Lamb greeted the Association with a warm address of welcome in behalf of the churches and citizens of Madison.

Rev. Reuen Thomas, Ph. D., of Brookline, Mass., preached the annual sermon, after which the Communion of the Lord's Supper was administered.

Rev. W. A. Lloyd, of Illinois, offered a closing prayer.

WEDNESDAY MORNING—8.30 A. M.

Rev. James Tompkins, of Illinois, conducted devotional worship.

The President called the meeting to order at 9 o'clock, and the committee on nominations made the following report of standing committees, which was adopted:

Business Committee—Rev. C. H. Richards, Chairman ; Hon. S. D. Hastings, Wis. ; C. L. Mead, Esq., N. Y.; Rev. Cyrus Hamlin, Wis.; Rev. Burke F. Leavitt, Ill.; Rev. M. L. Williston, Iowa.

Committee of Arrangements—F. J. Lamb, Esq., Chairman ; Dr. C. S. Sheldon, E. C. Mason, Esq., Rev. H. A. Miner.

Assistant Scribe—Rev. E. H. Smith, Ind.

Railroad Committee—Rev. J. E. Roy, E. H. Pitkin, Esq.

Committee on Finance.—E. W. Blatchford, Esq., Ill., Chairman; Thos. D. Robertson, Esq., Ill.; Pres. A. L. Chapin, Wis.; Gen. Clinton B. Fisk, N. Y.; Prof. Geo. Huntington, Minn.; Rev. W. L. Bray, Wis.

Committee on Industrial Training.—Rev. A. L. Frisbie, Chairman, Iowa; Rev. J. F. Dudley, Wis.; Rev. Albert Bushnell, Ill.; Rev. W. B. Williams, Mich.; S. G. Hulburt, Esq., Ill.; Rev. A. A. Young, Wis.

Committee on Mountain White Work.—Rev. Warren F. Day, Chairman, Ill.; Rev. George R. Merrill, Ohio; Rev. Judson Titsworth, Wis.; Rev. D. D. Hill, Ill.; Rev. T. M. Boss, Wis.; Rev. Chas. L. Harris, Miss.

Committee on Indian Missions.—Rev. C. C. Painter, Chairman, Mass.; Rev. A. L. Riggs, Neb.; Rev. C. W. Shelton, Conn.; Rev. E. M. Williams, Minn.; Rev. Theodore Clifton, Ill.; Rev. Wm. Crawford, Wis.

Secretary Strieby presented a paper, entitled "The Look Forward."

Rev. A. H. Ross, D. D., of Michigan, presented a paper, entitled "Caste in the Light of Christianity."

Following these papers, Rev. T. G. Grassie, of Wisconsin, led in prayer.

Secretary Strieby read an interesting and valuable letter from Capt. C. W. Lovelace, of Marion, Ala., formerly of the Confederate army.

It was unanimously voted to make Mr. Lovelace a Life Member of the A. M. A.

Rev. A. L. Frisbie, D.D., of Iowa, presented the report on behalf of the Committee on Industrial training, and supplemented the report with an address on the subject.

He was followed by Rev. J. F. Dudley, Rev. Albert Bushnell, and Rev. G. Stanley Pope, President of Tougaloo University, who made mention that to-day the first State Fair of the colored people is in session, and a good display is on exhibit from the industrial departments of the University.

Rev. C. L. Harris, of Jackson, Miss., pastor of a colored church, spoke concerning the work of the University.

The report of the committee was unanimously adopted.

On recommendation of the Business Committee, the printed order for the afternoon session was adopted.

Adjourned at 12 o'clock.

WEDNESDAY AFTERNOON.

At 2 o'clock the President called the meeting to order.

The Committee on Nominations reported:

Committee on the Chinese Mission.—Rev. J. G. Merrill, Mo.; Rev. S. Gilbert, Ill.; Rev. Frank P. Woodbury, Ill.; Rev. T. G. Grassie, Wis.; Rev. S F. Milliken, Iowa; Rev. F. T. Lee, Wis.

Committee on Church Work in the South.—Rev. W. H. Davis, Mich.; Rev. A. W. Archibald, Iowa; Rev. C. J. Ryder, Ohio; Rev. James Tompkins, Ill.; Rev. S. T. Kidder, Wis.

Committee on Educational Work in the South.—Rev. Henry Hopkins, Mo.; Rev. G. H. Ide, Wis.; Rev. E. F. Williams, Ill.; Rev. E. H. Merrill, Wis.; Rev. J. E. Snowden, Iowa; Rev. E. E. P. Abbott, Iowa.

The Woman's Work for the A. M. A. was reported by Miss D. E. Emerson, Secretary of the Woman's Bureau.

Mrs. R. C. Hitchcock, of Straight University, New Orleans, spoke concerning the work among the colored people in that city and vicinity.

Miss M. C. Collins, of Dakota, spoke of the work among the Indians.

Secretary Powell, with touching allusion to the Indian song, introduced five Indian pupils from the Santee Normal Training School, who sweetly sang "Follow Me."

Mrs. N. J. St. Clair, of Robbins, Tenn., gave an address on the work among the whites in the mountain districts.

Voted to send the greetings of the Association to Mr. R. M. Hunt, of Tenn., for his useful efforts in behalf of the American Missionary Association.

After singing, Mrs. St. Clair offered prayer, by request of the Association.

The report of the Committee on the Mountain Work among the whites was presented by Rev. W. F. Day, of Ill., who followed the report with an address.

Further addresses were given on this branch of the work by Rev. George R. Merrill, of Ohio; Rev. James Powell, and Rev. Judson Titsworth, of Wis.

Voted to accept this report.

The report of the Committee on Work among the Indians was given by Rev. C. C. Painter, of Mass., who followed it with an address.

Further discussion of the Indian question was postponed till Thursday morning.

The Indian students from the Santee Agency gave a hymn in the sweet native language of the Dakotas.

The Business Committee reported the printed programme for the morning session, which was adopted.

Adjourned till 7 P. M.

EVENING SESSION.

President Washburn called the meeting to order.

After a solo by Mrs. S. L. Tyler, Rev. W. W. Curtis, Missionary to Japan, offered prayer.

The congregation joined in singing a hymn.

Rev. S. L. Blake, D.D., of Mass., delivered an address on "Missions the Central Thought of Christianity."

Rev. M. McG. Dana, D.D., of Minn., gave an address on the subject, "Obligations of the Churches to the A. M. A."

The congregation joined in a hymn.

Prof. W. R. Morris, of Tenn., gave an address on the subject of "The Negro at Present."

After singing the hymn, "My Country, 'tis of Thee," the meeting adjourned till 8:30 in the morning. Benediction was pronounced by Rev. C. W. Camp, of Wis.

THURSDAY MORNING.

Rev. K. A. Burnell conducted devotional worship.

President Washburn called the Association to order, and the session was opened with a hymn in the Dakota dialect, by the Indian students from the Mission.

The subject of Indian Missions was resumed by Rev. A. L. Riggs, of the Santee Agency. He was followed by Mr. James Garvie, a native teacher at Santee Normal School, and by Rev. C. W. Shelton.

Mr. E. W. Blatchford, of Illinois, by invitation, made some remarks relating to industrial work among the Indians, and presented to the Association the first gavel made by Indian students at Santee, for the use of its President through the coming years.

President Washburn felicitously responded.

The Committee on Nominations reported the following committee on Secretary Strieby's paper:

Rev. F. Bascom, Ill.; Rev. S. J. Humphrey, Ill; Rev. A. P. Johnson, Wis.; Rev. L. Taylor, Ill.; Rev. M. E. Eversz, Wis.; Rev. D. R. Anderson, Wis.

Rev. J. G. Merrill, of Mo., presented the report of the Committee on Chinese Missions, and followed it with an address. Rev. Frank P. Woodbury spoke on the same report.

Rev. A. L. Chapin, temporarily in the chair, called upon the Indian singers, who responded in good English.

Prof. Huntington presented the following resolution on behalf of Father Wiley, an old friend of the Association, who, by reason of the infirmities of age, could not be present:

Resolved, That we repeat our earnest testimony against the anti-Chinese law of the United States as a flagrant violation of the God-given rights of man, which our nation is sworn to protect; an example of tyranny to other governments, and worthless and shameful to our own, inhuman to the people of that overstocked

country, and a severe obstacle to its Christianization; reviving again an execrable caste prejudice in our own country which is culminating in massacre and blood in defiance of law, and assuring us coming judgments of God. We demand a statesmanship and a government which shall "do to others as we would others should do to us."

Secretary Strieby read the following telegram from the Central North Conference of Ohio, in session at North Fairfield. "We send greetings. May increasing blessing and strength attend your work. W. F. McMillen, Moderator."

This fraternal greeting was referred to Rev. C. J. Ryder, of Ohio, who reported the following response, which was adopted: "The A. M. A. returns greetings and gratefully acknowledges your cordial expression of interest as another proof of the continued loyalty of the churches of Ohio to the great work among God's poor being done by the A. M. A."

The report on Indian Missions was adopted.

The report on Chinese Missions was adopted.

Singing, "Stand Up for Jesus."

Rev. Henry Hopkins, of Missouri, gave the report on behalf of the Committee on Educational Work in the South, and followed it with an address.

Rev. G. H. Ide, of Wisconsin, delivered an address on the subject of the report.

President Albert Salisbury, of Wisconsin, read a paper, entitled "Some Conclusions Respecting Negro Education."

The report on Educational Work was adopted.

The Business Committee reported the programme for the afternoon and evening which was adopted. After singing and benediction adjourned till 2 P. M.

THURSDAY AFTERNOON.

At 2 P. M. President Washburn called the meeting to order.

After singing, prayer was offered by Rev. Edward D. Eaton, of Ill.

The minutes were read by the Secretary and approved.

The Committee on Nominations reported the following list of officers for the ensuing year, and the report was adopted:

PRESIDENT.

HON. WM. B. WASHBURN, LL D., Mass.

VICE-PRESIDENTS.

Rev. C. L. GOODELL, D.D. Mo. Rev. F. A. NOBLE, D.D., Ill.
Rev. A. J. F. BEHRENDS, D.D., N. Y. Rev. ALEX. MCKENIZE, D.D., Mass.
Rev. D. O. MEARS, D. D., Mass.

CORRESPONDING SECRETARY.

REV. M. E. STRIEBY, D.D., 56 Reade street, N. Y.

ASSOCIATE CORRESPONDING SECRETARIES.

REV. JAMES POWELL, D.D., N. Y. REV. A. F. BEARD, D.D., N. Y.

TREASURER.

H. W. HUBBARD, Esq., N. Y.

AUDITORS.

W. H. ROGERS. PETER MCCARTEE.

EXECUTIVE COMMITTEE.

To Serve for Three Years.

REV. J. E. RANKIN, D.D., Rev. W. H. WARD, D.D., Rev. J. L. WITHROW, D.D., JOHN H. WASHBURN, Esq., EDMUND L. CHAMPLIN, Esq.

Secretary Powell presented the invitation extended by the pastor of the First Church, New Haven, and in behalf of the other churches, to hold the next Annual Meeting of the Association in that city, which was accepted.

Rev. W. H. Davis, of Michigan, presented the report of the Committee on Church Work in the South, and followed it with an address. Rev. A. W. Archibald, of Iowa, gave an address on the report. He was followed by Rev. C. Harris, of Jackson, Miss.

On invitation of the President, the Indian students from Dakota sang, in the Dakota language, "The Morning Light is Breaking."

On behalf of the Committee on the Treasurer's Report, Mr. E. W. Blatchford, of Ill., made an interesting address on the financial management and needs of the Association, and presented an offering of 20 pieces of Austrian money, called *kreutzers*, from a little girl in Prague, Austria, for the salvation of the blacks in America.

Secretary Powell offered to exchange these pieces for American money. Responses followed quickly, and $340 were realized from them; on motion of Rev. H. W. Cobb, Illinois, the little donor of the kreutzers was made a Life Member of the Association, and on motion of Rev. E. D. Eaton, Secretary Powell was instructed to return the thanks of the Association to the little self-sacrificing donor.

Mr. L. D. Robertson, of Illinois, spoke on the financial report.

Rev. Dr. Little spoke on the matter of a contribution from every church in the denomination as a privilage and necessity for the existence of the Church and Society. President Chapin and Rev. W. L. Bray followed with additional addresses. Voted to adopt the report of the Committee on Church Work and the report of the Committee on Treasurer's Statement.

The report on Dr. Strieby's paper was made by Rev. S. J. Humphrey, D.D., on behalf of the committee, recommending the printing of the paper and its distribution in a widespread manner among the churches.

The report was adopted.

Moved and voted, That the Association instruct its Secretary, Rev. W. A. Waterman, to cast the ballot for the list of officers recommended by the Nominating Committee.

The President appointed Hon. S. D. Hastings for teller.

The Secretary cast the ballot as directed, and it was counted, and the result declared the officers so nominated duly elected.

Rev. J. Blanchard, D.D., of Ills., pronounced the benediction, and the Association took recess till 7 o'clock.

THURSDAY EVENING.

At 7 P. M. President Washburn called to order.

After singing "All Hail the Power of Jesus' name" by the congregation, Rev. Calvin Cutler, of Mass., offered prayer.

The President introduced Mr. Geo. W. Cable, who delivered an address, entitled "A Disinterested Report."

A vote of thanks was extended to Mr. Cable, and his address asked for publication.

A hymn was sung by the Indian visitors in their native dialect.

Closing words were spoken by the President. Rev. Arthur Little, D.D., of Illinois, was invited to offer the thanks of the Association, which he did in the following resolutions, with appropriate remarks.

Report was adopted:

RESOLUTIONS.

Resolved, That the thanks of this Association be tendered to Rev. Reuen Thomas, Ph.D., for his sermon, and that a copy thereof be requested for publication.

Resolved, That the grateful acknowledgments of this Association be given to the Committee of Arrangements and the Business Committee for the ample provisions made for this meeting; to the Congregational church for the use of its house of worship, and to its pastor for his labors of love in behalf of this gathering; to Prof. Tyler, the organist, for his kindness in leading the service of song; to all railroads that have made reductions in fare; to the press of the city for the full and accurate reports of the meeting—especially to the editors of the *Wisconsin State Journal*, who have increased our obligation to them by the offer of an extra edition, containing satisfactory reports of all the proceedings; and, above all, to the people of this congregation, and indeed to the people of Madison generally, without distinction of sect, including the Roman Catholics, for the abundant and graceful hospitality so cordially extended to us in their homes.

The memory of these Christian courtesies and fellowships will long abide with those who have been their guests.

May the blessing of Almighty God forever abide with those who have been our generous hosts.

Rev. C. H. Richards, D.D., pastor of the church, spoke pleasant words of farewell in closing the sessions of the Association.

Voted to adopt the minutes.

The audience sang the Doxology.

Voted to adjourn *sine die*, after the benediction by Rev. C. J. Ryder, of Ohio.

W. W. WATERMAN, Sec'y.
E. H. SMITH, Ass't Sec'y.

ANNUAL REPORT OF THE TREASURER OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30th, 1885.

RECEIPTS.

From Churches, Sabbath-schools, Missionary Societies and Individuals	$191,698 35	
" Estates and Legacies	41,501 66	
" Income, Sundry Funds	10,208 12	
" Tuition and Public Funds	29,092 16	
Rents, Southern property	335 64	
" Slater Fund, paid to Institutions	8,600 00	
" United States Government for Education of Indians	9,458 13	
		$290,894 06
Debt September 30, 1885		29,237 73
		$320,131 79

EXPENDITURES.

The South.

For Churches and Educational Work, Lands, Building, etc	$207,476 37

The Chinese.

For Superintendent, Teachers, Rent, etc	10,676 70

The Indians.

For Churches and Educational Work	41,283 75

Foreign Missions.

For Superintendent, Missionaries, etc., for Mendi, Income paid to "United Brethren"	6,396 07	
Support of Aged Missionary, Jamaica, W. I	250 00	

Publications.

For American Missionary (22,300 monthly), Annual Reports, Clerk Hire, Postage, etc	6,940 61	

Agencies.

NEW YORK OFFICE.—Assistant Corresponding Secretary, Traveling Expenses, Circulars, etc	3,436 88	
FOR EASTERN DISTRICT.—District Secretary, Agent, Clerk Hire, Traveling Expenses, Printing, Postage, Rent, etc	5,490 78	
FOR MIDDLE DISTRICT (HARTFORD OFFICE).—District Secretary (part of year), Traveling Expenses, Printing, etc., Allowance to Dr. Pike	1,463 09	
FOR WESTERN DISTRICT.—District Secretary, Clerk Hire, Traveling Expenses, etc	4,123 06	

Administration.

For Corresponding Secretary, Treasurer, Secretary of Woman's Bureau and Clerk Hire	8,920 00	

Miscellaneous

For Rent, Care of Rooms, Furniture, Repairs, Fuel, Books and Stationery, Rent of Safe Deposit Box, Clerk Hire, Postage, Traveling Expenses, Expressage, Telegrams, and Expenses of Woman's Bureau	4,751 99	
Annual Meeting	372 86	
Wills and Estates	525 50	
Annuity Account	4,031 15	
Amounts refunded, sent to Treasurer by mistake	207 12	
		$306,345 93
Balance for which the Association was in debt, September 30, 1884		13,785 86
		$320,131 79

Received 1884-85.

Hampton N. and A. Institute		
Watertown, Conn. Estate of Dr. John De Forest	$5,000 00	
Paid to Hampton N. and A. Institute	5,000 00	

Endowment Funds Received, 1884-85.

Watertown, Conn. Estate of Dr. John De Forest, for President's Chair, Talladega College	$5,000 00	
Mass. "A Friend," for Scholarship, Straight University	1,000 00	
		$6,000 00

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University are added below, as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association, General Fund	$290,824 06	
" " " Endowment Fund	6,000 00	
Received for Hampton N. and A. Institute	5,000 00	
		$301,894 06
Berea College		19,378 30
Hampton N. and A. Institute		79,080 37
Atlanta University		19,460 44
		$419,813 17

H. W. HUBBARD, Treasurer.
56 Reade Street, New York.

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK SOUTH.

BY REV. HENRY HOPKINS, CHAIRMAN.

The Committee on the Report of the Executive Committee on Educational Work in the South respectfully submit the following:

We note in the report of the Executive Committee the loss from our list of chartered institutions of two cherished names, Berea and Hampton. They both belong, in their origin, to the heroic age of our missionary history, and reflect lustre from their entire record upon our Association. To have brought up such children is high honor to the young matron of twenty-five who entertains us to-day. These institutions represent, in the work already accomplished, not only our organized effort, but also the personal achievement of leaders with rare ability and fidelity, of lofty faith and courage. They stand now equipped and strong, ready for lasting usefulness.

The Committee join in the expression of regret in the Report at the resignation of Professor Salisbury, as Superintendent of school work. The changing phases of the educational problem, as involved in the work of the Association at the South, demand the constant and watchful supervision of a broad-minded, experienced and progressive man. It is, moreover, due on general principles to the constituency of the Association that frequent and impartial reports from the schools should be made by some one not of the schools, through whose information the general policy of the society in its educational work may be largely determined.

The withdrawal of Superintendent Roy's ubiquitous and inspiring presence from the field of operations will be severely felt in the department of education. His counsel to the workers, and his reports through published letters to the churches, have been an essential force in making the history of the past. The Executive Committee are asking great things of our brother, Rev. C. J. Ryder, newly appointed to fill the place of both these men.

In the sudden death of President Ware, Atlanta University has suffered a severe blow. His pre-eminent ability, his exalted Christian character, unswerving devotion, and long service make his loss an affliction in common to all who love the cause to which he gave his life. He is buried in the graveyard at Atlanta, on the "color line." Such lives bridge the gulf between the races, and more than all machinery of organization bring about the mutual recognition of Christian brotherhood and common citizenship.

The idea at the basis of the chartered institutions and normal schools, namely, the training of leaders and teachers, is being abundantly justified. The colored race on this continent still wait for large and strong leadership from those raised up among themselves, but already influential educated Christian men are appearing who are to mold the future of their people. We cannot yet, like Robert College, yonder on the Bosphorus, point to those who have helped form free constitutions for new States, but our graduates are sure to take more and more the places of trust and influence.

The greatest need of the colored people continues to be good teachers. These are the arbiters of the future. There is reported—and it is a fact of immense significance—a marked tendency among the colored people in country districts, where land is cheap, to buy lots and congregate in small villages near the large estates

where labor is in demand. This supplies the opportunity for a school, and already Christian teachers are proving themselves to be a molding and saving power in such places. No other influence is available. This may be. The colored teacher who can and will accept the hard conditions of life necessary, has, not only by the day school, but through the Sunday-school and through temperance and humane work already in many cases, changed the character of the whole hamlet.

The reports from Superintendents of public instruction indorsing the character and work of our graduates are very significant and cheering. The testimony to the work done in Tillotson Institute, Texas, the latest of our chartered schools, is especially gratifying. What the future policy should be as to providing Christian schools preparatory to the higher institutions, is a serious question. The great railroad enterprises of the land develop inevitably into systems of roads, with feeders to the main lines. The feeders sometimes become "suckers," and have to be rudely cut off, but the branches are, after all, the life of the trunk. In our own higher institutions a similar policy may become necessary. But it is certainly now true that as the demand for elementary education is met from any source, the demand for higher education increases. Too much emphasis cannot be put upon this fact, as expressed in the report that "as the cause and means of popular education is extended in the South, the necessity for the work of the Association becomes stronger and stronger."

A review of the year shows unmistakably that the eagerness for education still continues. The schools are crowded. It shows also that there are still found a sufficient number of our choicest and best men and women ready to devote themselves in the spirit of Christ and of the loftiest patriotism to the work of teaching the Negro; and again, that the work done is increasingly conciliating the respect of the Southern whites, for the Association on the one hand, and for the capabilities of the black man on the other. The testimonies from leading men are very striking and the change of public sentiment is marked and most encouraging.

We do not think it is possible to exaggerate the importance of perpetuating and strengthening these institutions. We earnestly recommend them to the thoughtful sympathy and to the liberal benefactions of our constituency, and we especially commend the efforts being made to permanently endow them. They occupy excellent strategic points, and are fitted to become for all time sources of light and life to the nation. Used at first by the colored race they will, doubtless, after a time, like Dartmouth, founded for the Indians, be the common resort for the aspiring youth of the whole people. It is an interesting question in connection with the movement for endowment, whether without endangering their broad undenominational Christian basis, there might not be in the organic law of all these chartered institutions a provision which would secure their perpetual control by our churches. Your committee are decidedly of the opinion that wherever this is possible it should be done.

We suggest that in the public presentation of the educational work of the Association it would be a wise and Christian thing to show the institutions of various grades sustained by other denominations, and to make some exhibit of the total work from all sources. This would be honorable to the work of our own Board, honorable toward that of others, and honest to the givers of money, who have a right to the entire statement. Upon our missionary map of the Southern States let us put in all the stars, whether they shine by our own command or not.

The committee learn with great pleasure of the increasingly practical character of the training given in the schools. They heartily and emphatically recommend that the whole practical side of training be made more and more prominent, and especially that *self-help* and *self-support* to the last point possible be everywhere

and by all means insisted upon. Recognizing the difficulties developed by the experiments of the past, we yet believe that the industrial departments should be everywhere carefully fostered, and take great pleasure in indorsing the report of the special committee on this topic.

Great wisdom has been shown in this movement in our schools thus far. Since the industrial exhibit in this city in 1884, substantial progress has been made. We urge that in the selection of teachers, in the procuring of funds, in the organization of instruction, and in all ways possible, development along this line should be encouraged. The negro needs this kind of training for the saving moral force that is in it for himself and his descendants. He needs it also for the opportunity in life it opens to him, while the South requires it for the sake of the physical development that comes through diversified industries.

We desire also to express our belief that systematic scientific instruction on the nature and effects of alcohol, already extensively adopted, should be given in all our schools of every grade, and that it should be the policy of the Society to see that this is accomplished. In conclusion, we record our conviction that the educational work of the American Missionary Association was never more urgently needed than now ; that it is carried on under wise and able leaders, with progressive methods, true allegiance to the everlasting Gospel, and that it is attended by the evident tokens of the Divine approval.

REPORT ON CHURCH WORK SOUTH.

BY REV. W. H. DAVIS, D. D., CHAIRMAN.

The figures and facts of the Executive Committee touching church work in the South during the past twelve months are full of joy and hope. The 95 churches of last year have increased to 112, and the total annual addition to membership has been 1,127, of whom 883 have been received upon confession of faith. This gain of 17 churches is three times the average yearly growth, and they are distributed as follows: Two in Kentucky, three in North Carolina, six in Tennessee, one in Georgia, one in Alabama, one in Mississippi, one in Louisiana and two in Texas. Eight of these new churches already have houses of worship, and the average membership of all the churches is over sixty-one, a fact which is significant when we remember that the average membership of all our Congregational churches is 100, and that in many of our Western States the average church membership grades between thirty and fifty; and this high average in the South is not gained by overcrowding the church rolls with doubtful and unworthy men and women—the nominal dead-head who swells the numerical list but cripples the numerical strength of our churches—but this membership of our Southern churches is the result of careful spiritual selection and earnest piety.

We note a corresponding gain in the pastorate. Instead of the seventy-six pastors in service last year, we now have eighty-nine, of whom thirty are from the North and fifty-nine from the South—direct product of our own schools and seminaries. There has also been an increase in church expenditures and Christian benevolences. During the past year these churches have raised for their own expenses $12,394.78, an advance over the preceding year of more than 12 per cent., and have increased their benevolent contributions one-third.

The evangelistic work of last year is still continued, and with the same gratifying spiritual results, only with this difference, that the largest success has been reached among the schools and churches which have been longest under the training and care of the Association. This revival of religion has been wide-spread and of deep spiritual power, numbering hundreds among its converts.

As in the upper room at Pentecost, "there appeared unto them tongues, parting asunder, like as of fire, and it sat upon each one of them, and they were all filled with the Holy Ghost," so came the spirit upon the entire college at Talladega, "including every inmate of the ladies' hall, and, with a single exception, every boy in Stone Hall," until the meetings, for lack of material, lost their inquiring character, and became gatherings for thanksgiving and praise. The same large spiritual quickening touched Straight University, Tougaloo, Selma, Marion, and many other centres of educational and church life, making the year a marked one in its spiritual growth and church extension.

This remarkable record of advances deepens our gratitude and quickens our courage, and should enlarge the praying, the giving and the enthusiasm of the churches for the A. M. A., which, under the Divine Spirit, has wrought so blessedly during the past year in this great work of spiritual regeneration in the South.

In submitting this report, the Committee wish to emphasize the significant fact that the largest spiritual successes of the year have been among those longest under the influence of the Christian school and a teaching church—a fact freighted not only with hope for the future, but also with evidence of the reforming power of Christian education, whereby a religious nature, that marked characteristic of the colored race and common to all men in greater or less degree, may become a religious character, which is the product of intelligent Christian principle married to a renewed and obedient heart.

Here we read the secret of spiritual growth and permanent social reform in the South, that our only real gain in education and religion will come from plodding, faithful teaching, and patient, continued tillage in the vineyard of our God, a secret which will open itself in ever-increasing revelations as the years pass on, revealing the toil, the self-giving and the seed-sowing of yesterday and to-day in the enlarging harvests of to-morrow, with their returns of regenerated life and purified society. Thus the twenty millions of money, the uncounted lives of sacrifice and labor, the unwritten prayers and hopes and faiths of a generation which, since the war, have been poured into this great holy cause of civic and spiritual reconstruction, are not lost, but like the seed of the house of David, they shall blossom years hence for the saving of a race and the life of a nation.

Again, in the face of this year's advance and with the intense appeals which the dangerous ignorance and poverty and immoral life of a rapidly multiplying people are sounding in our ears, your Committee desire to put on record their deepening conviction that the work of this Association and all kindred societies which yoke the spelling-book with the word of God, and a Christian teacher to both, is the power which under God is solving, aye, the only power which can solve, the great complex problem of the South, a problem complicated by race antagonisms, whose harmony along any of the great historic lines of amalgamation is well nigh an impossibility ; by bitter prejudice, engendered by centuries of servitude and caste; by the deep, swollen sense of injustice, which in black and white is kept alive by the memories of the past; and by the dense ignorance of a race of whom it is said 80 per cent. can neither read nor write ; a problem which takes to itself political significance as well as moral when we remember that three-fourths of a majority in the electoral college, the House of Representatives and the Senate of the United States is determined by these voters of the South, who not only cannot read their ballots, but whose moral sense is so dulled as to fail in discrimination between right and wrong, while in the rear of this procession there follow the logical factors of poverty and vice.

Here are the ingredients of the problem, before whose solution the government

which liberated the slave and then gave him the ballot is powerless, for "you cannot legislate righteousness," nor compel morality by statute enactment. And righteousness and morality are to-day the great needs of the South, as well as the sole solvents of this great problem: and these needs are satisfied and this solution is gained not by grants of public money for secular education; not by political platforms, nor civil service administrations, but by the Christian school in alliance with the Christian church, whereby the gospel with its revelations of brotherhood and justice, of sin and redemption, of present responsibility and future judgment, may be wrought into the thought and life of these alien peoples. And back of these schools and churches must stand "God's people," with the willing gifts and labors, their prayers of faith and their love for Christ. For it is as true to-day as when John Eliot wrote it in his first Indian grammar, 200 years ago, that "Prayers and pains through faith in Jesus Christ will do anything." And never has this prophesy received such signal fulfillment as in the work of this Association, and never has the finger of Providence pointed so clearly to its continuance as at this hour; for the work of the A. M. A. will not be done for a generation. As we value, then, our liberty and our Lord's blessing, aye, as we would meet God's purposes and our own privilege, the Church of Christ cannot take down its steadying hands or prayers or contributions from this great cause and problem of moral regeneration in the South, whose issue, as in the battle of Rephidim, will be for the Philistines or for Israel, according as is our faith and service and gift.

REPORT ON INDUSTRIAL TRAINING.

BY REV. A. L. FRISBIE, D. D., CHAIRMAN.

The Committee to which was submitted the report on the Industrial Work of the A. M. A. beg leave to report.

We have carefully considered the literature of the subject which has come into our hands; we have also, as opportunity offered, consulted those who administer the industrial agencies now in use; we have not neglected those who, while traveling in the South and the West, have been able to see these agencies in operation and to form opinions from observation.

Your Committee is impressed with the fact that among our practical men there is a growing demand for something more practical as the outcome of our expensive systems of education. As a result of this, schools of technology and for manual training are coming forward as new factors in the educational force. There is an experimental character about industrial training, so far as at present developed, which in the opinion of the Committee, should lead the Association to proceed with great care in its selection of men and methods for this departure, but we do not therefore say it should proceed either reluctantly or slowly.

We agree to report to this body our settled conviction that this line of education is demanded by the negro and Indian of to-day. We know of no way in which they can take their proper places as citizens, unless they are prepared to *make* their way.

National legislation has been favorable to the negro, but local legislation, especially that which is codified in unwritten laws, is unfavorable to him. It will be so for a long time. Caste prejudice is a devil not easily cast out. The transmitted notion that *labor* is for one class and that *rights* are for another, is a notion that dies hard. By this, the negro particularly is put at an unspeakable disadvantage. He can never overcome it until he is qualified to do the work of the intelligent laborer. Rights cannot always be withheld when educated hands reach out to

take them. So if the negro is prepared to do work of all kinds, the day will come when he shall have work of all kinds to do. Therefore, the Committee recommend that industrial education be enlarged under the charge of the American Missionary Association as rapidly as the funds for the same may be provided. We believe that it is a part of the higher education of the lowly; home-making, nursing, sewing, darning, house-building, blacksmithing, furniture and tool-making, the knowledge of practical farming, and many other branches should be classed as the fine arts for the colored people of both races.

Of the Indian work in this line we have such information as leads us to indorse, most heartily, the beginnings of industrial training at Santee and Oahe. The savage has no industries. The rehabilitation of the red race will begin in a Christian purpose, an educated head and the spirit of industry. It is, of course, too soon as yet to say what this kind of education may accomplish. It is also too soon to attempt to say what it may not accomplish; but it is not too soon to be well assured that work in this line must be of helpful tendency.

With the suggestion that future reports be enriched, as far as possible, with the concrete statements of what the schools have done in this line and of what the graduates are doing, we close this report with our unanimous indorsement of the work of the A. M. A. in this direction.

REPORT ON MOUNTAIN WORK.

BY REV. WARREN F. DAY, CHAIRMAN.

Your committee, to whom was referred that part of the general report which relates to the mountain work, find that what so recently was, at best, little more than a conviction has, with vigorous strides, passed on to the stage of construction; the idea has become a reality with a record. In this "mountain work" among the Southern Saxon Highlanders this Association is in the beginning of an undertaking whose importance is second to none of those enterprises by which it has hitherto established its right to be, or demonstrated its power to do.

With no diminution of zeal in its work among the "despised races," the additional task now assumed by this body is no less than the Christian conquest of two millions of whites in an upland and mountain empire extending over a territory of more than 100,000 square miles—a region thus far neglected by capitalist and educator. The reports at hand show that while in this department the work of the past year has been chiefly one of exploration and organization, it has also been a year of decided success, as measured by present results, and full of foregleams of future triumphs.

The color question is evidently being settled at the outset, and in both the school and church; though sometimes at a temporary loss of pupils, as at Williamsburg where the announced decision to admit all applicants irrespective of color led to the withdrawal of eighty white children, but who soon afterwards returned. While this is particularly a work for the mountain whites, and in a region where they outnumber the blacks seven to one, the principle is fixed that the service rendered to the seven is not to be at the detriment of the one.

"Imbued with the missionary spirit," as the teachers have shown themselves to be, we are prepared to learn that they "have been a power in the church and in the community, as well as in the school." And it seems withal that evil spirits are inclined to be subject unto them; as in Scott County, Tenn. Three years ago there were in this section 27 saloons and only two Sunday-schools; one of them being held in a tent, while the other was getting such comfort as it could out of

the accommodations found in a blacksmith's shop. To-day there are 25 Sunday-schools, and only three saloons; and one of these is controlled by a man who has become so interested in this new work that he has subscribed $50 toward a building for the church in his community, and in a speech at a public meeting has thoroughly identified himself with its success.

The wisdom and executive energy with which the work is being pushed is indicated by the recent organization of nine churches, three of them reporting congregations of from 250 to 300; the erection of two houses of worship, with four more under way. Of a much larger number of Sunday-schools we find definite reports from nearly forty, many of them with an enrollment of from one to two hundred, not to speak of a goodly list of day schools, including Williamsburg Academy, with its 203 pupils.

With such a system of sound learning as is being introduced through this increasing number of schools and academies, with the sentiment persistently enforced, as it is, that Christianity means righteousness of character; with such men and women as are now upon the ground, reinforced by such laborers as the Master has in waiting for the work as soon as the means are furnished by the churches represented here; with the marshaling of such a force, what magnificent results may soon, with all the inevitable discouragements and delays, gladden both the toiler on the Southern field and the contributor in his Northern home.

REPORT ON CHINESE WORK.

BY REV. J. G. MERRILL, CHAIRMAN.

Your committee to whom is referred the Report of the Executive Committee upon the Chinese work, cannot escape the conviction that in the minds of the management of the A. M. A. the work among the Mongolian brethren is, in respect to both magnitude and promise, the least of the undertakings committed to their care.

But we are none the less aware that this comparative smallness and hopelessness of the work should not, and does not, prevent the earnest and faithful prosecution of it. For have we not all learned that to the eye of our Master the least is not unfrequently the greatest, and our faith receives highest honor when we attempt the apparently impossible?

Is there a more important question before the churches of America than the right adjustment of American Christianity to the Mongolian people within our bounds?

Christian America has an opportunity to disclose its independence, as it champions a race which both of our political parties grind beneath the heel. Christian America has an opportunity to magnify its patriotism and statesmanship, as it declares the absurd inconsistency of a government, which at the demand of aliens excluded a race more industrious, peaceable and thrifty than are the thousands upon thousands from the lowest life of Europe, who can not only claim our hospitality, but at once demand control of our politics.

Christian America has an opportunity to declare itself possessed of a political economy that will rise above the brutal demands of men who would compel capital to pay prices that it cannot afford to give, or fill the world with the hellish glare of a Rock Springs massacre.

Christian America has an opportunity to make manifest its faith in the principles of that kingdom whose deepest utterance is to be heard upon the day when the universe shall listen to the Judge of all as he shall say: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

The number of Mongolians in America is small, and will be less and less; but, as often before in the history of the world, the character of the majority is brought to a test by its attitude toward the smallest minority.

The Jews around Mt. Calvary sent to infamy not the man who hung between two thieves, but the people who cried "Crucify Him! Crucify Him!"

But at that hour there were few who dared face a nation—John and the three Marys. And so there can without exception, always and everywhere be found those who will champion the few in the face of the multitude.

This is the mission of the A. M. A. and of the organizations which have been founded to befriend the friendless and defend the weak.

And during the year that has just closed, God has blessed the score of schools and the two score missionaries, as more than five score have professed to have found Christ, and nine score have abandoned idol worship.

For the work which the Society has felt at liberty to undertake, its equipment has been good and was never better than to-day. But never before did these to whom the execution of the work is committed feel more profoundly their need of Divine help to overcome the ever-increasing obstacles they must face.

It certainly is little that they ask of us, and that little should be granted, when, with earnestness begotten of despair, they say to one and all, "Brethren, pray for us."

REPORT ON INDIAN WORK.

BY REV. C. C. PAINTER, CHAIRMAN.

In a survey of the whole field, your Committee on Indians thankfully note the fact that there has been a marked increase of interest on the part of the people both East and West, and a consequent improvement in national legislation and executive administration as regards the welfare of Indians.

Never before, within our recollection, has Congress been so sensitive to the criticisms of the public press touching its treatment of these people, and never before have the criticisms of the press been so justly, so intelligently, and so freely made. We believe that at last the people have called a halt to our reckless march over the rights and interests of these our unfortunate wards, and that henceforth there must be an intelligent adjustment of our claims to their welfare; and that soon a solution must be found for a problem which hitherto we have simply postponed.

This question can never be settled except on principles of justice and equal rights for a basis, and through the instrumentality of a Christian education which shall intelligently comprehend and provide for the training, not of an Indian, but of a man.

We believe the system by and through which we have hitherto dealt with the Indian is an almost insurmountable obstacle to the accomplishment of the end we seek—intelligent Christian citizenship. The system which shuts out from him, by a high and strong wall, all the influences of modern civilized society, is not and cannot be helpful in our effort to civilize him; a system which makes him the abject and helpless victim of an absolute despotism, cannot help him along the road to free citizenship; a system which deprives him of the means and facilities and opportunities of self-support, and throws to him, unearned by his own effort, a sufficiency of food and blanket to sustain life at its very lowest condition, cannot be made helpful to the effort we would have him make in the direction of self-support.

Your Committee believe the time has come when the temporizing make-shifts

by which we have created and perpetuated the Indian problem, should be displaced by efforts which have some relation to the end we seek ; efforts in which there shall be a recognition of the manhood of those with whom we deal, and which shall allow scope for the motives by which moral and intelligent creatures are moved along the path of progress. Immediate steps, we believe, should be taken to do away with the tribal relations for which we are responsible, to abolish the segregating and isolating regulations, metes and boundaries by which we have shut out from him the appliances and agencies of civilized life, and to put him into such conditions as are essential to a Christian social organization.

We rejoice to note that religious and philanthropic efforts in behalf of the Indian are multiplying and broadening, which are educating the people to a juster sense of their duties, and directing our labors more intelligently to the end of elevating and saving him.

The increase in the appropriations of the national government for educational purposes from about $600,000 to $1,100,000, for the current year, indicates that our legislators have become convinced both of the desirability and possibility of educating the Indian, and at last realize that a solution of the problem lies in this direction.

It appears from the report of the Executive Committee that this Society has incurred a debt for this year's work about equal to the increase of the expenditures of this year over that of last, for Indian education. This increase was more than 67 per cent. Your Committee are unanimous in the opinion that this increased expenditure should have been made, and that a failure to give the money must not be interpreted to be a condemnation of the increased activity in this direction.

We believe the time has come when the Church of Christ should make its efforts to give these people the gospel of our Lord Jesus Christ correspondent with its duty. We, therefore, heartily approve and commend the action of the Executive Committee in the appointment of a Special Secretary to bring this work to the attention of our churches, and respectfully suggest whether the duplication of this agency would not meet with a corresponding response. We believe that nothing adequate can be done—whatever may be done in giving citizenship, land in severalty, the ballot, industrial and mental training—until the gospel of our Lord Jesus Christ has been given to all these people ; that nothing less than this can satisfy the demand of our Divine Master ; and your Committee believe that we utter the voice of the awakened conscience of our Congregational churches when we urge this Society to go forward with enlarged plans for Indian mission work.

REPORT ON FINANCE.

BY E. W. BLATCHFORD, ESQ., CHAIRMAN.

The Committee to whom was referred the Treasurer's annual statement beg leave to report. The documents placed in their hands by the Treasurer embrace :

1. A carefully prepared and lucid summary of the receipts and expenditures for the fiscal year ending Sept. 30, 1885 :

2. A detailed statement of the items embraced in the summary, arranged under their appropriate heads, with figures referring to the pages in the ledger.

3. A statement of the trust funds held by the Association, showing the name and object of the respective trusts, with the securities, rate of interest and amount of same. We would state that uninvested moneys arising from these trust funds on interest or paid principal, are specially deposited with the United States Trust

Company, while the securities themselves are kept in the safe deposit vaults of the Park National Bank. The investments are all made under the direction of the Executive and Finance Committees.

4. A general statement, with full exhibit attached, of the resources and liabilities of the Association at the close of the fiscal year, including the statement of the debt, $29,237.73.

All the preceding documents are duly certified to by the auditors, Messrs. Wm. H. Rogers, who occupies the responsible position of cashier of the Nashua Bank, one of the highest standing New York banks, and Peter McCartee, the secretary of a large manufacturing company. Both these officers are outside the Executive Board, and are annually elected by the Association. These gentlemen certify to a personal examination of the Treasurer's accounts, with the vouchers; of the trust funds, with the investment securities; and a comparison of the statement of the resources and liabilities with the ledger balances, and to their correctness.

5. The Treasurer's ledger for the year, showing detailed items of all accounts with teachers and workers, and embracing all receipts and expenditures.

6. A memoranda account-book, which contains the statements rendered monthly and laid before the Executive Committee at their meeting on the second Monday of each month, these monthly statements having been previously examined by a member of the Committee and their correctness duly certified to.

7. A tabular statement of the comparative receipts and expenditures for the past two years.

8. A bank check and receipt given in the regular course of business, which shows the mode of making payments and receipting therefor, all payments being made by checks payable to order to which the by-laws must attach two names to render the same valid, that of the Treasurer with that of the Chairman of the Executive Committee or the Corresponding Secretary. The receipt specifies the class of expenditure under which it comes, with the items of same, and bears the signature of the party to whom the amount is payable, and also the approval of the person in charge of the special department.

Your committee, after a careful examination of the Treasurer's books and accounts and statements, as above named, would express their satisfaction with the thorough, business-like manner in which the accounts of the Association are kept; with the clear manner in which the statements are presented, enabling any one to understand the transactions in detail, and the guards which are thrown around the disbursement of moneys and the investment of funds.

Your committee feel that there is ground for encouragement in the increase of donations from the churches, the Sunday-schools, individuals and missionary societies, the amount of contributions for 1883–4 being $164,056.77, while for 1884–5 they amounted to $191,698.35, showing an increase from these sources of $27,641.58. This fact is the more impressive when we consider, 1st, the depressed condition of business interests throughout our country; and, 2d, the deplorable and indefensible apathy in this grand work of 2,415 non-contributing churches of a total of 4,092.

Your committee would call attention to the fact that, notwithstanding the pressure for the enlargement of work already in progress, and of additional work to which God's providence points, the expenditures for the past year in all the several departments of the Association—the South, the Chinese and the Indian, including the foreign mission and the publication, with the cost of administration—have been only $4,417.56 in excess of the amount expended in 1883-4; which is really less than 1½ per cent. upon the total expenditures of $306,345.93.

For the better understanding of this excess, it should be said that, while, as has

already been reported, the expenditures in the Indian field have been $8,078.80, the decrease in the expenditures of Southern and Chinese work has been $4,560.18, leaving the actual excess only $3,518.62.

This subject is so clearly stated in the annual report of the Executive Committee, that we beg leave to quote the following paragraph: "As compared with the receipts of last year, these figures show $191,698.35 collections and donations this year, as against $164,056.77 last; legacies, 41,501.66 this year, as against $64,559.42 last; a gain in contributions from the living of $27,641.58, a loss from legacies of $23,057.76. The receipts from all sources for the past year, notwithstanding the heavy loss in legacies, are in excess over the receipts of the preceding year $3,299 87. The expenditures for the year have been $306,345.03, leaving a debt on the year just closed of $15,451.87. This, added to the deficit of the previous year, leaves us with a total indebtedness of $29,237.73. But over against this and in close connection with it should be stated the fact that in both years the indebtedness has been owing to an increase of appropriations to meet the absolutely necessary demands of the new Indian missions transferred to us by the American Board. In 1883–84, we expended on these missions, including $11,495.19 received from the United States Government, $33,204.95. In 1884–85, including $9,458.13 from the Government, we spent $41,283.75. The churches had laid this work upon us, and we could not avoid these expenditures."

We urge the officers of the Society to use strenuous efforts to make the magazine as excellent as possible in quality, and to take measures still further to enlarge its circulation, supplementing it with such leaflet and pamphlet publications as they may deem serviceable for the same purpose; and we urge pastors and other friends of the Association to co-operate in securing for these various publications the widest circulation and perusal.

The committee are gratified to find that the Association is making so effective use of periodical and occasional publications as a means of diffusing information concerning its work. We believe that the interest of our church members in that work will, other things being equal, be in proportion to their knowledge of the Association, its aims, its plans, its fields, its methods, its activities and its successes. We are glad to learn, therefore, that there has been an increase during the year in the circulation of THE AMERICAN MISSIONARY, and a very large increase in the number of paying subscribers.

By this examination of the finances, in connection with the reports of the several departments of the work, the committee are convinced that, for the coming year, a considerable increase of the income of the Association is imperatively needed. *First*—The work which has come upon its hands must be sustained on a scale of expenditure no less than that of the last year. We see no place where any curtailment can safely be made. The call is rather for enlargement on every hand; simply to hold our own, will require the round sum of $300,000. *Second*—The debt which has accumulated during the last two years must be wiped out at once. It has been incurred through unavoidable necessity. So long as it remains, it hangs as a drag upon all the operations of the society, an occasion of depression and discouragement to all concerned. To clear it off, $30,000 must be raised over and above what is needed for our steady work. *Third*—Special outlays are urgently called for in these directions: 1. The providence of God has opened a wider sphere of labor for the illiterate population in the mountain region of the South, which it is the duty of this Association to occupy; a comparatively small expenditure here promises rich returns. 2. It is quite evident that to realize the best results of our efforts to uplift the freedman, some increased appropriations must be made to provide for industrial education in connection with the schools

under our charge. 3. At the same time, the blessings of God on our work among the Indians gives scope and demand for enlargement of our operations in that quarter, full of hope and promise. A moderate estimate must set down at least $45,000 for these additional outlays during the coming year. The sum total, then, for which the Association may properly make its appeal to its constituents and the churches is $375,000—something more than $1,000 a day. It does not seem to the committee unreasonable to expect that with a proper presentation of the claims of the Association to its friends, this amount can be realized.

THE LOOK FORWARD.

BY SECRETARY STRIEBY.

I invite you to a survey of the work before us as a nation and as a society. The outlook is dark near at hand, bright beyond—like that which Daniel saw when he "looked and beheld the four winds strive upon the great sea," and four grea beasts, representing four kingdoms, come up. Daniel's four mighty kingdom arose in succession : our four peoples are all here together—the red, the white, the black and the yellow. Daniel looked till he saw one like the Son of Man coming, to whom was given the dominion and glory. It is ours not merely to see but to fulfill the prophecy—through all the spray and storm of our troubled ocean, we must bring the Son of Man to His dominion in America.

We have not the centuries of Daniel's great empires in which to work out our American problem. Our questions of race, labor and religion press upon us for immediate answer. The world now makes history fast, and America is especially a land of rapid movement in mind and matter. We cannot sleep over our work. The forces for evil are strong and rapid ; the powers for good must, therefore, be only more strong and more rapid.

Let us take a look out on the heaving waters around us, and mark what races arise before us and the work to be done for them.

THE INDIANS.

The Indian is the oldest inhabitant—once roaming over the whole continent and calling it all his own. The intercourse between our race and his is a disgrace to us as civilized men, almost to him as a savage. On our part, it is a history of cupidity, injustice and bad faith; on his—the defense of the weak—treachery, revenge, cruelty. The land can bear this no longer ; the voice of blood crieth unto God from the ground.

Glimmerings of a better purpose on our part are seen through all this dreadful history. Men of God have gone forth to lift up and save the Indians. But their work has been marred by the acts of bad men—of the nation itself. The little Indian girl at Hampton put the case with stinging sarcasm, and yet truthfully, when she said : "It is something with the Indians as with the cat which one boy was feeding and another boy was whipping. The white missionary was feeding the Indian, and at the same time other white men were fighting him."

It is time that this shameful mockery, of feeding and fighting, on the part of a great Christian nation were ended. The Government, representing the people, and the Church, representing Christ, must work together to end it—and to end it speedily. A feeling has been aroused throughout the nation demanding this, and that feeling must not be suffered to flag. The Indians are few and the work is not great. A determined and vigorous effort on the part of the Government and of the Church can soon place the whole undertaking on a basis so stable, with plans so well organized, as to render the consummation a mere matter of details.

The share of the Government in the work is three-fold :

1. It must keep faith with the Indians. The utterance of the recent Mohonk Conference strikes the key-note on this point : " The Indian question can never be settled except on the principles of justice and equal rights." It is just here where the Government must show, as it has not yet shown, that it will act uniformly on those principles.

2. The Government must break up tribal relations, make the Indian a citizen, amenable to law and protected by law, and give him lands in severalty. A portion of the Indians are ready for this at once, others are not, but need preparation. Some of these are too widely scattered to come under the control or protection of courts of law ; some are too ignorant to exercise the functions of citizenship ; some are too unskilled to make their lands available for self-support ; and this brings us to—

3. The third duty of the Government, which is to lend its powerful aid in this preparation. It must, by all honorable methods, win the Indians from their roaming life, to live in settled homes on lands of their own. In the assignment of lands to them for this purpose, the Government must discriminate wisely. It is absurd to talk of a uniform distribution of 160 acres of land to each Indian. Some land is fit for the plow, and of this 160 acres are enough, if the Indian knows how to work it; some land is fit only for grazing, and of this much more would be needed; and some land is fit for nothing, but, like self-righteousness, the more a man has of it the worse he is off.

The Government must give the Indian the tools to cultivate his land and the cattle to stock it. He is a child in the arts of peace, and must have instruction in farming and in the mechanic arts. But above all he needs the elements of a sound English education. Without this he is an Indian still. He will neither appreciate his home, improve his lands, acquire trades, accumulate property or become an intelligent citizen. To this end the Government must found, or aid in supporting, schools for the education of *every Indian child in the nation.* This is a task entirely within the range of easy and speedy accomplishment. There are only about forty thousand Indian children of school age, and of these nearly fifteen thousand are already in school. The rest can be provided for in the next few years, and I have reason to believe that the President of the United States is ready to signalize his administration by a vigorous effort in this direction. With the Executive thus ready, it only needs the prompt and liberal action of Congress in voting the necessary appropriations, and Congress only needs to hear the voice of the people in determined demand for that action. The long arm of the lever is in the hands of the people, and a concentrated pressure will lift up the Indian to the position of the white man.

Nor will it do any longer to scout this effort as Utopian. It has been tried, and has succeeded as far as tried. The nation has recently buried General Grant, and has celebrated his heroic deeds in war and his achievements in peace, but we should never forget that among his earliest acts in his untried and perplexing position as President, he remembered the Indian, and sought to advance him in the arts of civilized life ; and the statistics show that between 1868 and 1884 the Indian doubled the number of his dwelling houses, more than doubled the number of his children in school, more than quadrupled the acres of land cultivated, tripled the produce in grain and vegetables, and multipled thirteen fold the number of his horses, cattle and sheep ! The Indian *will* improve if he can have the chance. If, then, the Government will cease to wrong him, and will furnish him a permanent home and the means for improvement, and then open to him the door of citizenship, and extend over him the protection and restraints of law, its great duty to him will be discharged.

But the *Church must do its part.* It must furnish the religious element so essential to a true civilization. In the beautiful art of dyeing cloth, of cotton, silk or wool, an exquisite perfection of tint has been reached that rivals the colors of nature in the plumage of birds, the hue of the flowers and the splendor of the sunset. In these wonderful processes, it has been found that if the best of coloring matter is applied to the cloth without the previous use of a substance technically called *mordant*, or the *base*, the color is only a dirty tinge, neither beautiful nor permanent; but if the *base* is first applied, the color is fixed and its tone and brilliancy greatly enhanced. If this previous preparation is neglected at the proper time, no subsequent manipulation can remedy the defect. It is just so in the formation of character, individual or national. The *base* of religion is essential, and must be applied at the outset. Into this country, as a great factory, God has brought several races that are to be stamped with the permanent and beautiful tints of a true Christian civilization. The Church will be criminal if it neglects its grand duty of applying the essential *base* of religious knowledge and influence, and the time for it is *now*. The process cannot brook delay, and there is no remedy for present neglect.

This great work has already been well begun among the Indians. In many of the tribes, churches and Christian schools have been planted. All the large Christian denominations are at work in this field, and if only the increased vigor be added which the emergency requires, the work may soon be done and Christ be brought to His dominion over these warlike tribes.

I wish especially to appeal to the Congregational churches to be prompt in doing their part. These churches gave to the Indians their first great missionary, John Eliot; they gave the five generations of the Mayhews as magistrates and missionaries; they gave the sainted Brainard, a martyr to his zeal; they gave Butler and Worcester, who suffered bonds and imprisonment; they gave the heroic Dr. Whitman, who saved Oregon to the nation and was afterwards murdered by treacherous Indians: they gave the Williamsons and the Riggses, fathers and sons, among the great Sioux tribes, and the Eellses, father and sons, on the Pacific coast. Thus from the earliest times to the present, and from the shores of New England to the slopes of the Pacific, have they followed the Indians and suffered for them. In the name, then, of this noble army of missionaries, living and dead, and in view of the exigency now upon us, I invoke these churches to heed the call of God and not be found wanting in such an hour as this!

THE CHINESE.

To the Chinese, the latest comers to our land and the fewest in number, I can devote but little space. There may be reasons in the depression of trade for our now discouraging immigrants to this country, to come into competition with our native laborers, but I can see no reason for welcoming immigrants that rule us in politics and overawe us in strikes and mobs and for shutting out the most quiet, inoffensive and industrious people that seeks our shores! Our treatment of these Chinamen is disgraceful to our humanity, and will as surely call for the retribution of Heaven as slavery did.

The work of the Association among the Chinese on the Pacific slope yields as rich returns in the conversion of souls and the formation of stable Christian character as we can report from any part of our field, and our hope of the usefulness of those who return to their native land is not shaken by any present discouragement in the mission in Hong Kong undertaken in their behalf by the American Board. God does not make mistakes, and his gracious purpose for America and

China in bringing this people here will yet be vindicated, and the meanness and cruelty of their persecutors will yet be rebuked.

THE SOUTH.

The South presents two races, yet but one work. The problem is: How can two races, so widely different, live together in the enjoyment of absolutely equal rights?

Cognate races can thus dwell together. The Northern hordes that overran the Roman Empire were substantially of the same race as the Romans, and the conquerors and the conquered became united into one great people. In Great Britain the Celt and the Dane, the Saxon and the Norman, were blended in harmony. But where there is a race divergence, even if it is not great, the two peoples dwell together only as rulers and ruled; and it is not always the white race that rules. The swarthy Turk wielded a rod of iron over the Greeks of Southeastern Europe. The dark Moors of Africa held some of the Spaniards in subjection for centuries.

But in our Southern States there are two races, which, tested by any standard of ethnology, are well-nigh among the most widely different on earth; and the difficulty is increased by the deep-seated race prejudice entertained by the whites, and it is still further augmented by the relatively greater increase of the blacks; threatening ere long to outnumber the whites. On the disputed question of this relative increase, I accept the careful admission of Bishop Dudley: "It is morally certain that by that date (eighty years hence), and perhaps sooner, the Negroes throughout the South will have a great numerical superiority." Put the matter as carefully as you can, this numerical superiority, when it comes, can be met by no temporary expedients, but only by equal rights or by a race warfare—a warfare that, as in the case of slavery, will involve the North as well as the South; and if that struggle carried on between brothers of the same race cost a million of lives, what will be the cost of that life and death conflict between two different races?

The magnitude of this difficulty begins to be felt, and some of the ablest minds and pens of the nation are employed upon it. Theories are abundant, but on these I will not spend much time. Amalgamation is physiologically unwise, and both races instinctively shrink from it; colonization of the whole colored population in Africa is as impossible as it is unjust; and setting the blacks apart in a portion of our own territory would soon array two rival nationalities, more likely to be in perpetual hostility than if the North and the South had divided into two separate republics. But a wiser view is gaining utterance—the obvious and simple one—that enmities and race prejudices being laid aside, the two races shall dwell together on the basis of equal rights. Among the advocates of this view most worthy of a hearing by his Southern birth and sympathies, his national reputation as a fascinating and forcible writer, is our honored guest, *Mr. Geo. W. Cable.* In the magnificent utterances of his pen we do not see a deserter from the South, nor a convert to the North, we simply see a broad-minded American Christian who loves alike the South and the North, and seeks only the welfare of both. Bishop Dudley, of Kentucky, steps forth in the same front rank, and we rejoice to believe that these are but the vanguard of the solid phalanx soon to follow.

Let me venture to make a small contribution to the discussion so well begun. The thing to be done, as I think, is to develop and recognize the equal manhood of the colored race with the white. In the development of that manhood, the Negro must himself be the main force, and yet he must be helped and not hindered. The elements of civilized manhood are property, intelligence and piety, and in seeking these he must be allowed every facility that the white man possesses, and

caste prejudice must handicap him with no weights, and hinder him by no bars that the white man does not carry and encounter. Let me enlarge on these three points:

1. In the effort to obtain *property*, the colored man enters the arena as a laborer, and caste prejudice says he must be kept there. If this attempt be made, we will add another and terrible element to our struggle between capital and labor. In the old world this antagonism was complicated with political struggles. In the French Revolution of the last century the mob surged out to Versailles with the cry for *bread*, while in the Assembly, Robespierre and Danton called for the abrogation of all aristocratic privileges. In this country, among the whites, we have no such complications. We have only the simple contest between capital and labor, and the freest interchange in the possession of wealth is permitted. Like the motes in the sun-beams, the rich and the poor are continually passing each other up and down. The laborer of yesterday is the capitalist of to-day, and the son of the capitalist of to-day is the laborer of to-morrow, and yet with all this mitigation, this contest is assuming proportions that alarm the most carelesss.

All this, however, relates to the white race alone. But if the blacks are to be held down as a race of laborers, with the brand of color and feature to mark and identify the race, with only here and there an exception that will make the rule more conspicuous—if to be a Negro is to doom him to perpetual toil and poverty—if he cannot be a man among men, but only a man among impoverished and ignorant Negroes, *then* we have arrayed capital against labor with a distinctness and crushing weight such as Europe never saw; and when the laborers thus branded and thus banded together attain sufficient force of numbers to warrant the struggle, no former contest between privilege and exclusion, between capital and labor, will equal this! One choice alone will be possible—slavery or exter mination.

If we are to avoid the crisis there must be no unjust discrimination. The Negro must stand on his merits and win his way if he can. The trades and the arts—the most honored as well as the most profitable—must be open to him both to learn and to practice; the avenues to traffic, to commerce, to banking and the professions must not be closed to him because of his color. Like the white man he must be allowed to win success if he has the brains or skill to do it.

The rapid attainment of property made by the Negro under all his disabilities shows what he can do, if a free field and a fair chance be given him.

2. But a sterner struggle awaits the Negro. It is the *mind* that makes the man, and he must develop and vindicate his manhood in this realm—not in a few sporadic cases, nor in a few lines of mental effort. The *race* must show itself equal to the race with which it has to cope, or go under. The Negro *has* the mind and he has shown it. The schools of the A. M. A. and others like them are his witnesses. I stand here to-day to testify for him. The white race has enjoyed intellectual culture for centuries, the blacks for twenty years, and yet their response has been so quick and the growth so rapid as to prove their mental brotherhood with the white race. That question is settled.

The question *not* settled is: Shall the race as a race be allowed the genial influence of intellectual sunshine and shower, or be left to the chilling frosts of race prejudice? Here again there must be but one answer. The Government and the Church must deny him no privilege of school, college or seminary accorded to the whites, and color prejudice must place no hindrance to the free exercise of his cultured gifts in all the walks of life.

3. The crowning element of a civilized manhood is *virtue or piety*. The Christian nations rule the world, and their rule is complete just in proportion as they are

Christian. The Negro lives among a people that with all their faults are imbued thoroughly with the refining influences of Christianity. and he must hold his own with them in this their best characteristic.

Now it so happens that religion is both the strength and weakness of the Negro character. Its strength lies in his warm affection, ardent hope, vivid imagination and boundless faith. It is this that made an Uncle Tom possible under the deep shadow of slavery, and it is this that gives the intelligent and practical piety developed under the culture of the last twenty years. This last is the ground of our hope for the race. The weakness is shown in the mass of the race as they remain in their ignorance and immorality. They are religious by nature; they do not need the *mordant* or *base*. To use another technical term of the factory, they are "dyed in the wool," but the color is wrong. The warp is a tinge of ignorance, and the woof is a tint of vice, and such a mixture gives no true piety. They have been born again, "coming through," as they call it, after having had visions and dreams, in which they have been hung over hell and then wafted to Heaven, and yet with their vices untouched. To preach to them against stealing, lying and licentiousness is still unacceptable, for, as the old colored man said, "it throws a coldness over the meetin'."

They must be re-born again, and here is precisely the difficulty.

The old-time preachers, who, like friend Jasper, still believe that "*the sun do move*," and who hold such a strong sway over the people, see in the coming change the waning of their power, and naturally resist its coming. The people themselves, reveling in the happy ecstasy of their enkindled emotions, and hugging their vices, which are undisturbed thereby, naturally also repel the light that chills their enjoyment and rebukes their sins. Their religion cherishes the old vices inherited from slavery, and welcomes the new ones that come in with freedom. There is always danger to a people breaking away from the old moorings of their faith. When the cables are cut, the drifting is apt to be into the shoals of skepticism. Especially is this liable to happen when a people of ardent temperament are called to pass from a warm superstition into a colder faith and a more exacting morality.

The transition of this people is, therefore, full of danger. Prompt must be the effort to guide the drifting vessel by the true chart. If ever American Christianity had an inviting field opened to it, it is among this people. They are here, they speak our language and have in a marked degree the elements of a Christian life. If we neglect them, it will not only be a disaster to the nation but a shame and disgrace to our religion. But American Christianity will not be found wanting. The Negro will be aided in the development of a broad and Christian manhood!

With the *development* of his manhood thus achieved, the *recognition* of it must be left to the white race, North and South. There is a bugbear in the minds of men in regard to this recognition. It does not mean that every church, school and shop shall have an equal number of whites and blacks. In discussions on this subject two years ago, the cases were cited of Dr. Rankin's church in Washington, and of Dr. Goodell's in St. Louis, as evidence that the blacks, when freely welcomed, chose generally to go into churches of their own color. Very well. Those two churches did all that was needed. With the present difference in the intellectual and spiritual wants of the two races, it may or may not be best for them to worship together, but the recognition of their equal manhood *is* essential, and that these churches did. This took away the ban of caste, and allowed the colored man to feel that he was a man among men. I ask no more for him; he asks no more for himself!

We rejoice in the rapid advancement in the recognition of this equal manhood,

by legal decisions and in popular practice—in cars and hotels, in shops, schools and churches. We especially rejoice in this recognition in our Mountain work in Kentucky and Tennessee. These hardy mountaineers are descendents of a noble race of men that gave to the nation Abraham Lincoln and have furnished Governors of States and a Judge of the United States Supreme Court. They are unwarped by the prejudices of slavery and are free to admit the brotherhood of man. Our work among this people is full of encouragement. Their honorable example will tell quietly but powerfully on the whole South. We are also cheered by our recent experience in Quitman, Ga. A Connecticut lady who owned a fine building in the centre of this beautiful Southern village, gave it to us for a school for colored girls, and the ladies of Connecticut are pledging the means for its support. It is perhaps not surprising that the citizens of Quitman should dislike to have a Negro school opened in so prominent a building in the town, or that some reckless persons should have fired several shots into the windows. But our principal, Rev. Mr. Parr, while firm in his purpose, was courteous in his bearing, and I am glad to say that the most influential citizens of Quitman sustained him from the outset, and now the school has been opened with an attendance of 107 pupils, with a fair prospect of a quiet and useful career. All honor to Mr. Parr, and to the citizens of Quitman!

And now in conclusion. "Of the things which we have spoken this is the sum." The "look forward" reveals dangers that stir our activity and encouragements that stir our enthusiasm. Great interests are at stake, and great principles are involved. We stand beside the crumbled ruins of slavery, uttering their terrible lesson of warning: "Do not repeat the stupid and criminal neglect that will again call down the vengeance of heaven." We stand beside the *Indian*, suspicious, but ready to believe; the *Chinaman*, persecuted, but patient; the *Negro*, ignorant, but eager to learn. We of the North stand beside our white brethren of the South, who are sore with past memories, hampered still with race prejudices, but generous and increasingly ready to meet in a fraternal spirit the issues of the hour; above all, we stand in the presence of God, who is much more ready to bless our efforts than to punish our neglects!

Let us then hasten our efforts, and speedily bring in the Son of Man to his dominion and glory in America.

REPORT ON THE ABOVE PAPER.

BY REV. F. BASCOM, D.D., CHAIRMAN.

Your committee are profoundly impressed with the views set forth in this able and statesmanlike paper. It is exceedingly appropriate at the present stage of the Association's work to forecast the future. The hurrying of events in the world generally; the rapid and ever-changing movements in our own land, movements that lay hold of the very life and stability of our institutions; the eager and restless questions that are pressing themselves upon us with an ever-growing urgency—questions relating to the lower classes, to the laboring classes, to the heterogeneous peoples that throng to our shores, all with their marvelously outpopulating power, with their race antagonisms, with their habits and customs born of Old World conditions and surroundings—and chiefly, the questions ever imminent, and to them, always burning, that spring out of the sudden transformation of 5,000,000 slaves into freedmen, to become at once and forever an integral part of our national life. All this demands that they who are leading our Christian forces in the attempt to answer these questions practically, to meet these adverse conditions

successfully, should see clearly and with a wise discrimination, not only what is, but what is to be.

A look into the future such as is contained in this paper—wise, broad, comprehensive, courageous, taking into the scope of its view the present conditions and future possibilities of the despised—despised, and yet potent—races in our land, not only meets the high demands of this occasion, but is fitted to carry out, in its condensed form, to the vastly wider audiences to which, through the press, these reports shall go, the spirit and the aims with which this Association prosecutes its work.

In the pressure of these closing hours, your Committee will not attempt to summarize or re-state the positions of this paper. Both its form and its matter deserve the heartiest approval.

Your Committee recommend that it be printed and sent out at the discretion of the Executive Committee in such way as shall give it the largest possible circulation among the wide-spread constituency of the Association.

ADDRESSES.

EDUCATIONAL WORK IN THE SOUTH.

BY REV. GEO. H. IDE, D. D.

There are three questions to be raised by one who would enter upon a thorough discussion of the educational work in the South.

First. What is the work being done? An answer to this question would be found in an examination of the report of the Executive Committee of the A. M. A. on its educational work. There are several considerations brought to our notice in that report that should command our thoughtful attention. We are grateful for the revelation of the fact, that many minds in the South are beginning to recognize the importance of this educational work. The exhibit of our schools at the World's Exposition in New Orleans, we are told, received favorable comment from Southern newspapers. Individuals, prominent in advancing the cause of education in the South, have not been faint in their praises concerning the results already achieved in our schools and universities under the fostering care of our Northern churches. Senator Brown, of Georgia, in an address appealing for national aid to public education, in the United States Senate, said: "I confess I have better hopes of the race for the future than I had when emancipation took place. They have shown a capacity to receive education and a disposition to elevate themselves that is exceedingly gratifying, not only to me, but to every right-thinking Southern man." In regard to this declaration of the Senator from Georgia, Dr. Haygood, of the same State, says: "There is not a candid or progresssive man in the South who will not indorse this language." What significance do we attach to such deliverances from those who have been accustomed to look upon the Negro as belonging to a despised race? We learn that our educational work is opening the eyes of the South to the fact that the Negro has capacity; but the proof that he posseses capacity is fast leading to another admission from our Southern brethren, the fact of his humanity, which gives him recognition in the brotherhood of man. A further admission must necessarily follow the fact that he is acknowledged, or beginning to be ackowledged, a brother, that he has a right to cast a vote and have it counted. His rights of citizenship must and will be respected. The report of the Executive

Committee reveals the significant fact, that some of our chartered institutions have already come to self-support and independence. Berea and Hampton are dropped from the statistics. The inference is not to be made, on this account, that need of "the sinews of war" will be lessening in the future, but rather, since our treasury is released from the care of certain institutions, there must be incursions into new fields, "girdling them with preparatory normal and industrial schools, and buttressing them with churches." What an opportunity for doing good by the men of wealth in our Congregational churches, in endowing permanently these colleges in the South, that the energies of this society may be turned in other directions not yet reached by the torch of freedom and the light of Christian intelligence!

Secondly. The next question we ask concerning the educational work in the South, is, How is it being done? We test this work by its fruits. The method must be comparatively good, when the outcome has been so gratifying. The wisdom with which the A. M. A. has been administered must be apparent to all who have watched its workings. A prominent business man in New England, not long ago gained the impression, from some source, that the expense of administering this society was greater than the necessities of the case demanded; but access to the books so thoroughly convinced him of its economical management, that he at once doubled or nearly doubled his subscription for the work.

Thirdly. The last question we ask is, Why is educational work done in the South?

In this question is to be found the leverage by which the attention of the Congregational churches is raised to the importance of the education of the Negro, which is a very prominent feature of this Association. Why do we give him the spelling-book before the Bible?

There are three reasons for this: In the first place, we emphasize the education of the Negro for the sake of his theology. The colored people do not need to be taught so much the reality of religion, as the necessity of having proper intellectual conceptions of it. They are religious by nature. Nearly one million and a half of them are now communicants. No portion of the human race is more devoted to the church than the Negro. There is not only individual enthusiasm, but there is a certain *esprit de corps* that belongs to the whole body. In proportion to their ability, we are told that they raise more money for church purposes than any other congregations in the country. "No people in the world can match them in sticking to a protracted meeting." They think nothing of holding on three or even six months. But their notions of the Christian religion are crude, their conceptions of it realistic, sometimes to a painful, sometimes to a grotesque degree. How can they be brought to have rational ideas of the Bible and its doctrines? Education is the only instrumentality by which it can be accomplished.

Give a young man a complete education, and he discovers at once that theology is not simply a thing of wondrous sounds. Let the educational forces in the South be multiplied, till the entire colored population is reached, and a congregation would not be carried off its feet by the towering eloquence and untamed logic of an ignorant preacher.

Again. We educate the Negro for the sake of his morality. The colored man is more emotional than ethical. There is more of ecstasy than righteousness in his religion. He does not always maintain a proper relation between the practice and the profession of religion. The feeling of obligation to do right is intuitive; but the idea of morality in the concrete is not so self-evident. What is right in some particular case? This is determined in a large measure, by training, culture, education. The ignorant man will stumble unwittingly into sin, when the person versed

in casuistry will be held in the ways of righteousness. How shall the Negro be led to make his religion cover the whole field of morals? How shall his religion get beyond his emotions, down into his feet and hands? How shall he be constrained, not only to feel "good in meeting," but to act well in society? It is the province of education, as it is administered by this society, to effect a revolution in the morals of the colored people.

Finally. We educate the Negro for the sake of his citizenship. There are to-day 7,000,000 of this race in our country. From a state of bondage, they have been ushered into the unwonted light of freedom. Shoulder to shoulder, they stand with the white race, as upholders of our Republican institutions. If we represent our nation as resting on eight pillars, one of these is the colored men of the South. Let that pillar have in it the elements of weakness, let it be fractured or seamed by any cause, and the whole structure is threatened when an unusual strain is put upon it. Look at that pillar. What is it to bear? The weight of citizenship. How much is involved in citizenship? The making of laws and the election of those who are to execute them. What is the present condition of those upon whom rest such weighty responsibilities? Seventy-three per cent. of the colored population of the South cannot read or write. I pronounce that pillar unsafe to-day to bear one-eighth of the strain of our national life. That pillar rocks under the superincumbent burden of illiteracy. All the constitutional power of the nation and of the States, all the voluntary forces of the people, all the collective energy of the churches of Christ, are summoned to meet this danger, and roll back the advancing tide of ignorance which threatens to engulf our inheritance of liberty, purchased by the blood of thousands slain on the tented field. These reasons seem to me *omnipotent* for the education of the colored people in the South.

ADDRESS ON CHURCH WORK SOUTH.

BY REV. A. W. ARCHIBALD.

The very gratifying progress which your Committee report in Church work South demonstrates that there *is* a Congregational element, even among the freedmen. Paul (and of course he was a Congregationalist, for he was always talking of the Churches and not of the Church) learned nineteen centuries ago what we seem only recently to have found out, that bond and free, high and low, are alike accessible to the Gospel, which he accordingly preached to the very slave Onesimus, who became a "brother beloved." We need frequently to be reminded of the hole of the pit whence we were digged. We need to recall when our fair-haired ancestors, the Angles, were sold on the block in Rome, and if we have not altogether realized Gregory's expectations in becoming Angels, we certainly have been transformed by the Gospel into fair specimens of humanity. What has been done can again be accomplished. It seems strange, therefore, that there should have been any reluctance to press our Southern work in the distinctively religious line. Of all polities, ours of self-government would seem suitable to a people educated to believe in separate sovereignties. This ought to commend us to the whites of the South, and especially to the independent, liberty-loving mountaineers, where the work *has* opened most auspiciously. Then our history, the prominent part we bore as a denomination in the anti-slavery movement, a part which kept us from the South so long as the sum of all villanies existed there, this warm espousal and this strong advocacy by us of civil freedom years ago ought to give us favor in the eyes of our "brother in black." What we

might naturally expect would take place has occurred. The marked success we have met proves that we have proceeded wisely.

I stand and ask help for nearly seven million black people—black in more respects than one. Among the most formidable of Rome's foes were some barbarians, of whom Tacitus gives this description: "Their shields are black, their bodies are painted black. They choose for the combat the darkest hour of the night. Their host advances, covered as it were with a funereal shade; nor do they often find an enemy capable of sustaining so strange and infernal an aspect." There is a black host like this, threatening our very national existence. Their skin is black, their mind is dark, their heart is covered with a deathly shade. Only the church, which is "fair as the moon, clear as the sun, and terrible as an army with banners," can meet successfully this black host of seven millions. We met and conquered the South with the instruments of death, and now we must do the same with weapons that are not carnal. The people of Atlanta are giving us an object lesson, in digging up those bullets which Sherman's army left imbedded in the soil around that city on the famous march to the sea, and in turning the proceeds of the sale into means for the prosecution of religious work. Let the "sale of bullets" continue; they make music in the air. Let us advance now under the Prince of Peace as the soldiers did under the man of war, and greater moral victories will be ours than ever perched upon the military standards of those who forced the surrender of Atlanta. For "Marching through Georgia," we should substitute that Marseillaise hymn of Christendom, "All hail the power of Jesus' name."

But our thought takes a still wider sweep. Our American Christianity is interested in the evangelization of the globe, but there is one country in which Missions have been heretofore comparatively fruitless, and that is in the Dark Continent. Its malarial climate has so often proved fatal! Now we have the solution of the problem. We can Christianize the Negroes here, and they can go and do similar service for their brethren in Africa. How the lines of Providence seem to converge! The first explorers were entering Africa in 1856, which also marked the date of the Kansas slave agitation—the beginning of the great conflict that culminated in the act of emancipation. In 1877 Stanley reached the mouth of the Congo, and the very same year the colored missionaries, born in slavery and trained by the A. M. A., sailed for the newly-opened country. From shore to shore, it is now accessible, and the old Macedonian cry is heard, come over and help! But who is sufficient for this thing—who can endure the climatic ordeal? The answer at frequent intervals from the saved Freedman is: "Here am I, send me." What an opportunity for the Christian Church! We, as a Society, have formally withdrawn from Africa since the transfer of our interests there to another missionary Board, but all the more does it need to be emphasized that we have our most important work to do yet,

> "Where Afric's sunny fountains
> Roll down their golden sand."

It is ours to furnish the laborers. Very properly have two colored graduates from Fisk University within the last year gone to the East Central African Mission under the American Board; and we learn at the recent diamond anniversary of this same venerable Society that it wants six more for the Zulu Mission. Here is the open door for the American Missionary Association. When the celebrated Hannibal, whom at the early age of nine his father, at a pagan altar, made swear eternal enmity to Rome; when as a man this genius of northern Africa marched into Spain, crossed the snowy Alps, and descended into the sunny plains of Italy; when 45,000 Romans there fell in a

single battle before the conquering hero, and among the killed were so many men of rank that three bushels of rings are said to have been gathered from the distinguished dead; when in this crisis, with Hannibal thundering at the gates of the eternal city, Italy was on the point of being subdued, there came to the rescue one of the Scipios. He defeated Hannibal's brother in Spain, and then proposed to measure swords with Hannibal himself; and how did he proceed? "He thought," says Plutarch, "the occupation of contesting Italy with Hannibal a mere old man's employment, and he proposed no less a task to himself than to make Carthage the seat of war, fill Africa with arms and devastation, and so oblige Hannibal, instead of invading the countries of others, to draw back and defend his own, and the plan succeeded, and Hannibal was finally overthrown on his own soil. This bold venture, this splendid triumph, gave rise to an expression which is still heard more than two thousand years after the event, viz., the expression, "to carry the war into Africa," meaning thereby a sort of venturesome but successful flank movement. That is what we should do with regard to the great black host—carry the war into Africa. Its Hannibal, in the seven millions of colored population within our country, is thundering at the gates of our free republic, whose perpetuity is seriously menaced; but let us measure our strength with this enemy of heathenism on its own coasts, and defeat it in its own stronghold. With God to lead us, we can consider the Christianization of the seven millions an easy task, and we can advance with all confidence to the conquest of the two hundred millions across the sea. Scipio earned his proud title of Africanus. Some of those brave old Romans by their meritorious deeds acquired names as long as the list of their great services. Let the Church win some of these glorious titles. One of the Cæsars, in the first century, from his exploits against the Germans, was permitted to rejoice in the appellative of Germanicus. Let the Church of Christ gain the title by making the irreligious Germans of America pass under the yoke of Christian discipleship. Let her become known as the "Ecclesia Germanica." Nay, let her also, by her African achievements, acquire the right to be called "Ecclesia Germanica Africana."

INDUSTRIAL EDUCATION OF THE NEGRO.

BY REV. ALBERT BUSHNELL.

For about twenty-five years this Society has been engaged in work among the colored people of the South. During that time, it has, by elementary, by normal, by collegiate, by theological education, sought to give this people what slavery denied them, and what in freedom no other agency stood ready to supply. It has extended its helping hand to thousands of colored youth, led them into the enjoyment of intelligent citizenship, and established them in cultured forms of life. Through its educated ministry, it has exalted the standard of religion for the colored race. In these lines of activity it has had more pressing upon it for accomplishment than it could possibly perform, nor can it meet the demands made upon its institutions for educated men and women.

The question naturally arises, then, Can this society afford, with its hands already so full, to take up the work of industrial education? Would not such a move be bad policy?

On the other hand, we would ask, What is the society in the South for? Is it not to aid an unfortunate people, to help them attain to true citizenship, both under the flag and under the *cross?* If so, it must not forget that society is pyramidal, broadest at its base. The great mass of people, black and white, must live by the labor of their hands. No system of education is complete, therefore, no beneficent

labor for an ignorant, untrained people, is adequate, that neglects culture in the only line of livelihood opened to the great mass of the people.

I have no sympathy with the doctrine that the Negro is to be a hewer of wood and drawer of water for his white brother. Educate him, exalt him, let him occupy any position for which he is worthy ; still, the truth holds, for him as for us, that by the sweat of his brow and the labor of his hands must he eat bread.

Slavery trained colored men to become competent craftsmen. Many of the best carpenters and builders, the best blacksmiths and masons in the South, are colored men, who thus learned their trades. But these men are growing old. They are fast passing away, and none arrive to take their places. Freedom, with its political conflicts and race prejudices, has shut the door of apprenticeship in the negro's face and bolted it. The manufactories and shops, all places where trades could be learned, were at the close of the war in the hands of white men who would not take colored youth as apprentices. Neither will they yet. This is the universal testimony of those long resident in the South. Hence, little chance is offered industrious youth to fit themselves for practical life. President Pope, of Tougaloo, says: " There is scarcely one in ten thousand of the colored young men who is learning a trade. Our carpenters, tinners, shoemakers, are men in middle life, or whose heads are frosted for the grave."

Still, if opportunity offered, multitudes of young men would pursue lines of industrial education, thereby qualifying themselves for useful citizenship. They are *anxious* to learn trades, so those report who know them best. " Marvelously," " wonderfully," " materially," " decidedly," are terms frequently used by Southern educators to describe the measure of increase there would be in craft-learning among the colored youth, if only the opportunity therefor should be given them. Considering this phase of the question, is it any wonder, then, that many minds are asking: Is this great society doing for the colored people all it ought? Has it not been devoting itself too exclusively to intellectual culture, to the neglect of all means for practical support ? Has it not been aiding the few who in providence might become teachers, preachers, professors, editors, but saying to those predestined to manual labor, Take care of yourselves ; we cannot stoop to your level? Twenty-five years has made clear many facts not discerned when Appomattox became famous. This great gulf existing between colored youth and efficient, trained handicraft, widening, rather than closing up, is one. And does not the fact evidence the necessity of change in educational methods if the greatest, most permanent, good is to be achieved ? What is the use of painting and shingling the house, when the sills have rotted and the posts are sinking into the cellar ? Is it wise to increase the height of the social pyramid, to the neglect of its base, that the stability of the structure shall be endangered ? Can it be said the race is rising, if while a few hundred are graduated from college and normal schools, the millions are left ignorant of the very means of livelihood—idle, dissolute, because of incompetency ? Carry up the pyramid to the greatest possible height, but stretch the base out broadly, till by skilled labor, by enlightened industry, by a truer domestic life, it stands so firmly that no revolution or social upheaval can overthrow it.

Feeling the force of facts already alluded to, this Society has done something in the direction of industrial education, and is waiting to see what more the people will have it perform. Not counting Hampton, nor estimating the farms of Atlanta, Talladega, and Tougaloo, but including Howard University, the whole valuation of industrial outfit—buildings, tools, implements, and stock—as furnished by the Slater fund, by the Society, by individual munificence, or raised by communities, where schools are located, scarcely reaches 20,000 dollars.

Yet with this meagre outfit, hundreds, the past year, have been systematically instructed in various lines of industry. Howard University had 145 receiving instruction; 40 in carpentry, 40 in printing, 20 in shoemaking, the rest in varied branches.

Atlanta had 60 in carpentry last year, Macon 14, and could have more than doubled the number if it had possessed the facilities. Tougaloo, besides its classes in the shops, has done much in agriculture, and has made its small fruit industry a profitable enterprise.

The trades most eagerly sought by young men are: Wood-working, in its varied lines; leather, masonry, smithing and engineering, printing, agriculture, while the women take readily to cooking, sewing, dressmaking, nursing and general housekeeping.

What has been done seems only a beginning of that which is imperatively demanded under existing circumstances. With scarce an exception, those having most experience in the society's Southern work testify to the importance of this industrial branch, the needs of its enlargement and vigorous prosecution. The prevailing, though not universal, sentiment among these men is that every A. M. A. institution should have its industrial department adequately equipped; that, could this be done without curtailing its other work, the society would mightily multiply its usefulness.

Nor are the requirements for this enlargement so great as might be supposed. Atlanta asks for $8,000 to furnish facilities for needed branches among both sexes. Macon wants more room, which could be furnished for $1,000. Talladega wants the same as Atlanta, to be spent in buildings and tools. Tougaloo needs $1,200 immediately. Straight University has nothing, and wants everything. With $1,000 it could do very much in wood-working. Fisk University thinks that $10,000 would be necessary to give it a start proportionate to its other departments. The Le Moyne Institute, Memphis, having already made great strides in this department, imperatively needs $800. Howard University wants $1,000 to pay instructors in industrial departments. Fifty thousand dollars judiciously distributed among the institutions of this Society in the South would make possible the systematic education in craft of 1,000 colored youth, now knocking at the doors of enlightened industry, and vainly waiting for some one to open them.

Certain practical results have been demonstrated by experience, limited though it be.

The industrial department cannot be made self-supporting, yet it can be so managed that the raw material will pay for itself. Mastery, such as is secured by years of apprenticeship, cannot be expected, but principles can be taught, and sufficient skill acquired in the use of tools, so that the student can earn good wages, and without further instruction become a skilled workman. In agriculture, there is more hope of self-support, and as this must forever remain the leading source of remunerative toil, it is very essential that our black brother learn to put his hand to the plow. A little aid, not in the way of money, but of knowledge, will enable many of these, apparently destined to menial service, to become intelligent, independent, successful agriculturists.

Through the industrial department, students are enabled, by labor during term time, to help pay their way, and in vacation to earn good wages at their respective trades. Leaving the institution without completing the academic course they at least become competent craftsmen and farmers, skilled cooks, nurses, dressmakers. If teaching is pursued as a vocation, these graduates who avail themselves of industrial training are enabled in back districts and dark corners to become active

agents in disciplining the body for service, as well as in training the mental powers.

Magnify the industrial department, and the home life of the Negro would receive an uplift that mere scholastic culture can never give it. Stricter uniformity to sanitary laws would be secured, and the rate of mortality among the blacks—now much greater than among the whites—would be lessened.

There would be the acquirement of more industrious habits, the cultivation of taste and judgment, the learning of economy, the development of self-reliance and manly independence, a stability of character, and a more universal fitness for true American Christian citizenship. All that is needed to realize these ends, is to have the means placed at the Society's disposal—to have possessors of wealth, by their gifts, say to this Society, Go forward in the work so auspiciously begun, so important in its nature, so promising in its outlook.

ADDRESS ON MOUNTAIN WORK.

BY REV. GEORGE R. MERRILL.

Being set at work to study what information might be gained, not only about the mountain region, but especially about the mountain character as depicted in the works of Miss Murfree, while not abating my zeal for the larger and older work of the Association, I have heartily fallen in love with this new work which has been opened to us. I may be permitted to say that on two or three separate grounds I think this mountain white work makes its appeal to us.

And first, it appeals to us on the ground of enlightened self-interest. Do you know what enlightened self-interest is? A little more than twenty years ago last January, I landed at Fortress Monroe with a commission from the Association in my pocket, of which I have been more and more proud as the years have gone by. I soon found myself in the charge of a colored brother, who drove two mules attached to an ambulance that was to carry me across the country to my stopping-place. As we went along we found a good many ditches in the soil, and at first I did not mind especially that our progress over the ditches was a little dangerous to the hat that I was wearing; but after we had gone some distance I noticed that there was some method in the madness of my driver—that when we came to a gulley, very carefully and tenderly he drove his two mules down into the gulley and up out of it again; but just as soon as the hind feet of the mules reached the top of the gulley, his raw-hide descended upon them, and the ambulance and those in it fared rather hardly. After the experience had been repeated several times, I thought to ask him the meaning of it. "Well, you see, sah," he replied, "I'se been in de Union army; I'se been teamster. My brother and I got so much money, and we went into partnerships. My brother bought this yere ambulance and I bought these two mules. So you see, if I smash this ambulance that's his lookout, but if I hurt these mules, that's my lookout. So I'se mighty careful of these yere mules." That, brethren, is an enlightened self-interest. Now I say this work in the mountains appeals to us on the ground of an enlightened self-interest. For years these two millions of people have been shut in by a wall broader and higher than the historic wall of China; and that wall is down; that mountain region is to be developed. Men and women have come out of it in the past, men and women in larger numbers are coming out of it in the future. And men are now going into it to develop it, not only for the sake of the lands that lie close upon it, but for the sake of the whole land—for the country's peace, quiet and security. These millions, so far away all these years from Christian

civilization, though so near to it as to be almost touched by it, must be approached and laid hold of by the gospel of our Lord Jesus Christ.

And we may lift our enlightened self-interest a little higher, and get upon the plane upon which we were led by the sermon of last night—the thought of human brotherhood, of all men as a true family, of the race as an organism of men bound together because they have one Father, even God, and one Elder Brother, even Jesus Christ—rising up to that idea we cannot be content that these our brethren, who are bound with us in this unity of service before the throne of God, should longer be deprived of the Gospel which is ours, and which is ours that we may give it to them.

The ultimate appeal in all missionary work is, however, I think we are coming to learn, to be made not to enlightened self-interest, not even to patriotism, not even to a sense of divine mission, except in modified form; but the ultimate appeal is to the individual's relation to his Saviour—to that loving and personal devotion to Jesus Christ, which, having its heart pressed upon His heart, its hand laid in His hand, not only goes as He goes, but loves and desires as He loves.

Our Association, it is a trite thing to say, has been the child of Divine Providence. Its work has been prepared for it of God. That work has always been broader and grander than the thoughts of men. What man was there, who ventured to think of 4,000,000 of freedmen waiting to be led out into the light through the endeavors of the successors of the simple and humble people who banded themselves together for the comparatively narrow and limited purposes of this Association? And then, when the hour had come, who thought of chartered schools, of colleges and seminaries, that should look to this society for inspiration and support? And then the Chinese work God gave in its time, and the Indian work He gave in its time. None the less has He given in this its time, this work among the mountains.

But I submit it is not a fair thing on the part of the Christian public, on the part of the people who care for the work and kingdom of our Lord Jesus Christ—who care for it so that they give to it—it is not a fair thing on their part to be content with supplying this Association with only as much of means and resources for this multiplied and increasing work into which God has opened the door as at first. It is not fair to expect the Society to compass all of this work with funds that were put in their hands when the work was simply among the freedmen. And yet there are multitudes of our churches to-day which are more than content if they can give to the work of the A. M. A. the same amount of money which they contributed three or four years ago. There are men and women who think that they are doing the honest thing with the Lord when they are giving to this work of the Association the same amount that they gave five or ten years ago. Now, even if our resources are no more, the work is larger, a new door is opened; and when God opens a new door, He calls for new help, for new service, for new money, for more of his cattle to be driven in off the "thousand hills," that by their proceeds his work may be carried on.

I wish very much that this mountain white work, for which the Association ought to have special funds in hand, for which it ought not to take one dollar of the money which is contributed for the work among the freedmen, might be laid upon the Bible schools of our communion as their special and peculiar work—work that I believe it is freely possible for them to do without drawing one cent from moneys already placed by them in the treasury of the Association. I should be so glad—and I know I speak for other men in the State which I represent—to be able to say to the Bible schools: "The Association, having opened to it this new door—a door of work which links itself with you and your service and your in-

terest at so many points—puts upon the Bible schools of our communion the privilege and the opportunity of raising thirty to fifty thousand dollars for this work to be done in the mountain region." I would like to rest this work upon its Christliness, upon our enlightened self-interest, upon that voice of God which in this hour has opened the door to this special work to this Association—that call of God which is at once our opportunity, our privilege and our duty.

ADDRESS ON THE CHINESE WORK.

BY REV. F. P. WOODBURY, D. D.

In the Chinese work, the year has indeed been one of extreme difficulty. There is a decrease of 400 in the number of enrolled pupils; and the immediately apparent fruitage of mission effort has not been so large as had been expected. This has had its due influence on the labors of our missionaries. In Christian service, difficulty is not determent but incentive. Resistance is not a signal for retreat, but for advance. We fight to win, not to back out. So we have opened three more missions and four new schools, increased the number of our forces, paid perplexing debts with means raised on the ground, held fast every open point of service with a tenacious diligence, and pushed out aggressive lines of evangelistic preaching to the Chinese in their own tongue. Results appear already. By the side of the decrease in the total enrollment we show a positive increase in the average attendance of the schools as well as in the number of the Chinese who have ceased from idol worship.

Looking back over the ten years' history of the California Chinese mission, to the report of 1875, we find a general advance which does not appear in the narrow view of the single twelve-month past. Ten years ago, we had 11 schools, 16 missionaries, 72 on record as having left off idol worship, and 49 as giving evidence of conversion. Now we have 18 schools, an advance of 7, 38 missionaries, an advance of 22, 171 recorded as having given up idol worship, an advance of 99, and 112 evidencing Christian conversion, an advance of 63. In this wider view, the only reported retrograde is in the enrollment of pupils, which is smaller by 344, a diminution which must be put beside the fact that there is also an accompanying diminution of 30,000 in the whole number of Chinese in California.

The statement of the Executive Committee is largely taken up with a succinct and admirable description of the difficulties in this part of our mission work; difficulties in the Chinese character itself, not only those generic to the heathen heart as such, but those which are peculiar to the conceited, indurated agnosticism of the Mongolian, difficulties from the Chinese persecutions of our converts and especially from the American persecutions of the Chinese. Our missionaries are set to preach and exemplify divine fatherhood and human brotherhood against its stony denial in Chinese belief and its fiery denial in American practice. Hot American bigotry and cold Chinese agnosticism have joined their forces of repression to ring him in as with fire.

To-day our Chinese mission is assailed with club and stone, shot at with bullet and stung with insidious malice, through the persecutions of those it seeks to save. California, throned there like a queen with her coronet of gold, is beset by hordes of ruffians who, to use the words of old De Foe, "are ever casting the venom of their tongues and the filth of their passions in her face." Laborers who have come to us 6,000 miles from the east are hunting like wild beasts other laborers who have come to us 6,000 miles from the west, and this is in America.

It is in America that two great parties combine to uphold these wrongs, and come to us for our votes with the sentiment of the old politician who said, "I

don't thank a man for supporting me when he thinks I am right; my gratitude is to the man who supports me when he thinks me wrong." But do we think them wrong? I confess it would be a puzzle to me, if I looked only on the surface, to tell what American thought really is on these things. Is it voiced by the pagan bill of Congress, that plagiarism from the antiquated and discarded enactments of old China? We can remember a Congress, only thirty-five years ago, which passed the Fugitive Slave bill; and there it stood on our archives, facing the Declaration of Independence. There was for a time confusion in men's minds about what America really thought on the subject of slavery. But we can also remember that it took only ten years to answer the Fugitive Slave bill with the election of Abraham Lincoln. To-day no one doubts that the real voice of the nation is to be read not along the lines of the Fugitive Slave bill of Congress, but in what Mr. Rufus Choate sneered at as "the glittering generalities of the Declaration of Independence." Glittering generalities! They shine on.

I know this anti-Chinese bill is held to as a good windward anchor by many politicians. They remind me of Hierocles' pedant who, on shipboard and in a tempest at sea, bound himself to an anchor, observing that it would be strange indeed if what had saved many a stout ship would not serve his turn. Whatever purpose this anchor has been imagined to subserve for the party, there can be no doubt of what it will become, when it goes down into the sea, to the politician who has tied himself to it.

The spectacle of an American congress passing that bill would be ludicrous if it were not revolting. To see the Congress of a great nation, which has welcomed and assimilated millions of foreigners of diverse races, languages and religions, rising into the very barbarism of terror over the coming here of a few score thousand of little brown men to dig a few of our ditches and wash some of our dirty clothes!

After picturing the Chinaman busy at his wash-tub, he says:

"The mighty Congress shook with fear
At this queer, silent little man,
And cried, as only Congress can:
'Stop washing, and git out of here.'
The small brown man, he ceased to rub,
And raised his little shaven head
Above the steaming, sudsy tub,
And unto this great Congress said,
Straight-forward, business-like and true:
'Two bittee dozen washee *you*.'
Then calmly went on washing.

"Oh, honest, faithful little John,
If you will lay aside your duds,
And take a sea of soap and suds
And wash out dirty Washington;
If you will be the Hercules
To cleanse our stables clean of these
That all such follies fatten on,
There's fifty million souls to-day
To bid you welcome, bid you stay,
And calmly keep on washing."

But a single recent fact illustrates our false position better than any poet could.

A few months ago a certain subscription paper was presented to Mr. Saum Song Bo, a Chinese resident of New York. It asked him to give his money towards the erection of the Bartholdi Statue of Liberty. What did he say? What could he say? What could he *not* say? He replied: "I consider it an insult to call on

me in this land for a contribution towards a statue of liberty." And he turned away with the sarcastic remark: "Whether your statute against the Chinese or your statue to liberty will be the more lasting monument can be known only to the future." Despite all bills of Congress and all hoodlum riots, we believe in the statue as against the statute. We believe in the main steady current of American devotion to liberty, and not in a single eddy here or there, a mere swirl of filthy foam soon to be swept away by the mighty stream.

The other aspect of difficulty brought before us by the Executive Committee arises from the character of these Chinese. "It is," says Mr. Pond, "An army of heathen, selfish, cruel, corrupt and corrupting." But Mr. Pond does not say, and we do not say, that the gospel is impotent in their presence. Some say so; but they know neither the gospel nor the Chinese. A member of Congress recently declared it to be his duly considered opinion that "the Chinese mind is so organized that it cannot even entertain the Christian ideas," and this in the face of the fact that foreign mission effort shows an enrollment of over 26,000 Chinese church members, gaining over one hundred per cent. in the last eight years. Either our gospel is a delusion, or it is from God. If it is divine, it is for every human soul, whether wearing a white or a black, a red or a yellow face. There will be in every race those who reject as well as those who receive this gospel. The whole story is told in the quaint words of Wong Ock, a Chinese Christian, who, writing from Santa Cruz, said: "I try to lead two boys to join our Christianity. One did not make up his mind yet. Other one is willing. I so glad to get even one." And while we are getting the one we are laying the foundation for getting the many. Already, among the Chinese, there is diffused a deep confidence in the beneficent character of our mission work. Yes, even down to their poor women, enslaved, trampled, prostituted, stupified with ignorance, has gone a ray of hope from our mission work. When one of these women was rescued by the police from drowning, she kept crying out to them in almost the only English words that she knew: "No China house. Mission. Mission." So the poor slave was taken to the mission house. There she was clothed, fed, taught; the divine in her began to shine out. She became a Christian and the beloved wife of a member of the mission church; and she has since died in peace and hope. And such facts sparkle all along the records of our mission service. The work is slow, dark, difficult, *divine*, *victorious*—victorious because divine.

I have read that, in the days of the dominance of the Fugitive Slave bill, when Fred Douglas was rolling out to a great audience, in tones of despair, his eloquent plaint of the hopeless condition of his people, Sojourner Truth reared her gaunt form in the gallery, pointed her long skinny finger upward and sent through the vast crowd the single searching question, "Frederick, is God *dead?*" Both the plaint and the appeal have their analogue in words recently sent to us over the mountains by our own Chinese missionary; and with his few words, I sit down. "The Chinese heathenism of California remains to-day, so far as we can see, substantially a solid mass, without any fissure, though not without a scar. To penetrate, somehow, this Chinese wall of prejudice, conceit and superstition; to reach, somehow, the myriads not reached, and to bring them forth from the darkness that they love into the saving light that now they hate—this is the problem. You can look at it. I have looked at it till the sense of uselessness and helplessness threw me down upon my knees with my heart next door to despair. But there, the still small voice was heard again, the voice of an *infinite* Saviour saying, 'Be not afraid, only believe. If ye have faith as a grain of mustard seed, ye shall say to *this* mountain, remove hence, and it shall *remove*.'"

THE INDIANS FROM A CHRISTIAN STAND-POINT.

BY REV. CHAS. W. SHELTON.

The first objection generally urged against undertaking this work is that the Indian is dying out, and the best course, all things considered, is to let him go; it is the easiest, surest, quickest and cheapest method by which to settle the question. Two hundred and sixty-eight thousand immortal beings going down into the darkness of an eternal doom, and the Church of Christ standing by and saying: "Let them go, it is the surest way, it is the quickest way, it is the *cheapest* way to settle the question."

Were it a fact to-day that the Indian is dying out, should not it alone be argument and inspiration enough to the Christian church, enabling it to put forth its every effort to save him before he is gone? But I am glad to be able to-day to meet this statement with the single fact that the Indian is *not* dying out. Those who have given to this question the greatest amount of time and thought, tell us that there are as many Indians in the country to-day as there ever were, and not only so, but that numerically he is on the gain. The Indian *is not* dying out, and the question before the American people is not "How shall we get rid of him?" but, "How shall we be just with him?"

Again, I am told that the savagery of the Indian is opposed to our civilization Civilization has driven back the Indian. It has driven him back further and further, until to-day it has driven him from his last hiding-place. There is no frontier, no West to which we can consign him. When the treaty locating the Sioux on their present reserve was made, one clause read: "This reservation is beyond all possible limit of white settlement." Ten years had not passed before the white man was approaching, and the signers of that treaty lived to hear the thunderings of the locomotive and the demands for the admission of the white man around the entire border of their reservations, and the next generation had come to a position of activity only to find that civilization had surrounded and passed on far beyond them.

The inevitable result of this is, you tell me, that the Indian *must go down.* Extermination or annihilation is the only possible solution of the question, and in this we are agreed. I believe that the extermination of the savage is the only possible solution of this question, but I may not agree with you in the methods by which you undertake to accomplish it. You can send to the Indian the rifle and exterminate him in this way. It is a slow and very expensive method, but with the resources which we have in hand it is a possible one; or we can leave the Indian to meet some of the difficulties with which he is now surrounded, unaided; leave him open to some of the agencies that are now at work for his destruction, and in this way very slowly but surely exterminate him; or we can send to the Indian this Gospel of Christ, this great power of civilization, and through its influence exterminate the *savage*, but *save the man.* But the Indian as a savage must go. We have no place for him; we have no work for him; we have no future for him; and when we have made a man of him our responsibility for him and to him ceases.

But I imagine I hear some one saying by this time: "Theoretically, all you say may be true; but practically, is it worth anything? Can you educate the Indian? Can you civilize him and Christianize him?"

Hampton, Carlisle, Santee, the Indian colonies at Flandreau and Oahe are to-day answering the questions with tremendous emphasis.

"Yes," you say, "admitting the fact that education and civilization are possible, do the Indians desire to receive them?" Among the 40,000 Dakota Indians in that Territory, there is not a tribe, there is not a village, there is not a tepee where we cannot take this Gospel in perfect safety; not only in perfect safety, but also with assurance of a welcome, and, in the majority of cases, with the consciousness that they have been asking for it, it may be, for years.

I could tell you of hundreds of miles which have been walked by Indian men—Indian chiefs if you want to call them so—pleading for their tribes. Upon Cheyenne River is a significant instance. Five times this last year they have come over to our central station at Oahe, a distance of 100 miles, with no other errand than to plead for a teacher and a school. We have had there this last year over fifty letters from those tribes asking us to send them missionaries and teachers. Shortly before my last trip to Oahe there had been received a large sheet of foolscap paper, covered on its four sides with names, under which was a postcript, reading, "We, whose names are inscribed here, do plead with you that you will send us a missionary and a teacher." The field is all open to us to-day, and it is coming to be something like this with the Indian. When we take him the Gospel, he says to us, "Is this the Gospel of Christ?" "Yes," we say. "Do you believe what it teaches?" "Yes." "Do you believe that the man of God should preach it?" "Yes." "Do you believe that there is anything in it to help the poor Indian?" "Yes." "Then *why have you not brought it to us* before?" You talk about the hardships of the missionary; you think of the blizzards he faces and the rivers he fords, the cold nights he sleeps in a tent as included within this list, but they are not what we call hardships. I will tell you what they are. When a young man may have walked for days over the prairie to ask for admission to one of our schools, staking his whole future on that journey; when a man may have come a hundred miles over the prairie, and come again and again, to plead with us for a mission work among his people, and then when we have softened our negative reply as much as possible, to see him turn to go back to his people discouraged and disheartened, with the consciousness that the Christian Church has not faith enough, or interest enough, in him to help him—that is the hard work of our missionaries.

"If the Indians are not saved to civilization, it will be the fault of the churches." If they continue to be pests to society, expense to our government, a blot upon our fair name, a reproach and a contradiction to every profession that we make of Christian love or of Christian conversation, the fault rests with the churches. "I was ahungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not," is the charge which the Indian is to-day laying down at the doors of our churches.

And now, Christian brothers, in closing, let me ask you this question: What is our duty to the Indians? I do not mean now our duty in the light of political economy; I do not mean our duty to a people wronged at our hands, wronged by our consent, but I mean to-day as ambassadors of our Heavenly Father to a lost and a dying humanity. What is our duty? If it be our duty, and with all my heart I believe that it is; if the Church of Christ has faith enough, and I thank God that she has, to cross continents, to cross plains, to penetrate jungles, to endure suffering, hardship, yea, death, even, that she may send this Gospel of Christ to the heathen that are beyond; if she believes this to be her obligation to the heathen of distant lands, what must be the obligation to the heathen of our own land?

If in fifty short years the Gospel of Christ can go to the most degraded cannibals

of the South Sea Islands, and lift them out of their degradation into the mental, moral, and Christian light which they now enjoy, what excuse have we that for a hundred years have lived within our own nation a people never as low, pleading with us for help, unreached and unaided by the Christian Church? What excuse have we to say that *sixty-eight tribes* of American Indians on our Western plains are having *nothing* done for them by the Christian Church? What excuse have we that among the 9,000 Dakota children, living almost within sight and sound of our Church, 8,000 are untouched, uninfluenced, unreached by Protestant Christianity? Let us away with the shame to-day, my friend. It is not that the Indian cannot be reached; it is not that he is incapable of being reached; it is not that the Gospel of Christ does not meet his needs; neither is it that there are not consecrated hearts ready to take that Gospel to him to-day, which explains his not hearing it. It is simply because we—we Christian people—in going up to our Jerusalem, not only have passed by, but have ourselves dealt the blows from which our Indian brethren are suffering. And it seems to me as if an infinite God, in righteous judgment, would begin soon to ask: "Who is thy neighbor?"

Standing here to-day, my friends, if my duty to the Indian is unfulfilled, I cannot but feel that I am consenting unto his death; and, whatever be the judgment of man, I believe the judgment of a righteous God must and will be: "His blood be upon thy head, for thou hast failed to warn him."

ADDRESS ON FINANCE.

BY PRES. A. L. CHAPIN, D.D.

The report just made by the Finance Committee expresses the confident expectation, on good grounds, that this $375,000 for the year to come will be raised if there is a proper presentation of the claims of this Association to its constituency. What is that proper presentation? It must begin probably at the Secretaries' rooms. It must come out in the full report of this meeting; it must come out in some fly-leaves, which shall be sent wherever there is a chance for a hearing to be gained and to every pastor in the land, which shall make a special appeal in behalf of this work. It must come out also in the statements made in the regular monthly MISSIONARY. But of course the Secretaries will do their duty—we can trust them—and I think I may say, in behalf of the constituency of this Association, that we call upon the Secretaries to keep thrusting in the spear wherever it will touch a nerve that will vibrate and quicken the interest of the people.

The second point for the proper presentation is that the pastors shall bring the matter before their churches, so that these 2,400 churches shall all be made to rally and put themselves into line as a part of the constituency of this Association. Ten dollars from each one of those 2,400 churches will go a long way toward making up the extra amount which we want. But I would not lay it all upon the pastors; upon every man here and in these several churches who has an interest in this Association I would lay the duty of presenting to his neighbor, his brother, his sister, the claims of the Association. The main thing to be secured is the rallying of an interest on the part of all the membership of these churches, and that is to be realized only by some pressure of personal appeal.

I think that the pastors of some of our feeble churches, and some of our stronger ones, too, are a little afraid that their people are sensitive in regard to these ap-

peals. I do not know how it is generally, but so far as my observation has gone, I believe that the pastor who is faithful in bringing the claims of Christ before his people with reference to the whole range of his kingdom, is the one who gains the strongest hold in the community, is the most popular minister, and secures his position most effectually. Some may doubt whether this little girl in Austria did right in giving all her earnings to this Society. I believe she acted on precisely the same principle which led Mary to spend all that she had on that alabaster box of ointment which was accepted of our Lord and has gone into history, and has been a power to move the benevolence of the churches down through the ages. Wherever that impulse comes, let it have free scope. And more than that, let us endeavor to arouse that impulse. Let us give such a presentation of the claims of our Lord and of his kingdom that these impulses shall come. How was it that that girl came to know anything about these poor colored people? Somebody had told her, and her sympathies were drawn out. Cannot every one here make such a presentation of this matter that will stir other hearts to make a sacrifice something like that? When our churches come to that, then we have accomplished something.

At the meeting of the American Board the other day, a gentleman was present representing the missionary organization just started in Canada, and he stated that the churches in Canada were moved to organize a missionary association because they didn't see any prospect of occupying their own great territory with home missionary work unless they could get the people to take into view the wider range of Christ's kingdom. Dear brethren, what we want is that every heart that is alive to Christ by faith, and living in connection with his Church, shall take this wide view of the interests of his kingdom. Then all these streams of benevolence will be flowing, each one in its own way and its right way; and this presentation, steady, consistent, repeated line upon line, precept upon precept, done in faith and prayer, will rally our churches to the possession of their privilege and duty in respect to these things, and we shall see the result, and next year come together rejoicing.

CASTE IN THE LIGHT OF CHRISTIANITY.

BY REV. A. HASTINGS ROBS, D.D.

When Satan took the Christ up into a high mountain and offered to give Him immediate possession of the kingdoms of the world and of their glory, on condition that He should in effect surrender His holy mission, the Son of Man spurned the proffer with scorn. Better had it been, if His Churches, when tempted in like manner, had also spurned the offer of immediate possession, and had clung firmly to the slow but only way of fulfilling their sublime mission. Christ came and established churches, to renew the world by spiritual regeneration, to rectify whatever in it was wrong. And how does His gospel stand toward one of the great fountains of evil, whose waters have poisoned all nations, and whose relation to Christianity we are called upon to consider. We refer to *caste*.

When Christ was shown the glory of the kingdoms, caste was well nigh universal. And we mean by caste more than the fourfold Brahminic classification of society originally resting in its primal division on color. This inflexible caste system is older than Christianity. We propose to use the word in a wider sense, to cover whatever excludes one from any church, school, office, right, privilege, employment, hotel, car, coach, or any other place, on the ground of race, color or previous condition. Caste is the holding and enforcement of distinctions that

rest on the essential superiority of one race or nation or class to another; it is the inequality of men as human beings, a denial of full human brotherhood to some classes. Caste distinctions are carefully to be distinguished from grades of accommodations and prices, in hotels, public conveyances, theatres, schools, etc., provided admission to them depends on behavior and willingness to pay. When, however, a man is excluded for color or race, it is caste.

Caste must also be distinguished from slavery; for caste implies that each class into which men may be divided has peculiar rights; but slavery is the negation of all rights to the slave. "By Roman law, a slave was not a person, but a thing whose owner had in it all the rights of property, the right to use it or misuse it. The slave himself had no rights." "A slave was not regarded by the ancients as a man; he had neither a free will nor any claim whatever to justice, nor any capacity for virtue." Even American slavery, in law, stripped slaves of manhood and made them chattels, without rights which white men were bound to respect. The slave was in the full sense property, and there can be no castes in property. Yet slavery was often better than its law, and became a caste whenever rights were accorded to slaves either by custom or by law. But slavery in its lowest form denied the slave all rights, and cannot in such cases be regarded as a form of caste.

We must again sharply distinguish between caste and social distinctions. They are by no means identical. Social quality is not therefore involved in the abolition of all caste. There is no caste in Heaven, but there are orders of angels there. The Apostles were brethren and equal in grade, but the Master preferred three of them above the rest in companionship. So there may be social distinctions now without caste. Caste penetrates and uses these social arrangements, but we must not confound caste with such distinctions, so as to imply that the destruction of caste would open society and the home to everybody. This distinction is so deep and determinative, that every attempt to unite blacks and whites in social equality has resulted, "not in social confusion, but," as an able writer has said, in "a spontaneous and willing separation along the strongest lines of social cleavage." Destroy all caste in form and in spirit, and social distinctions will take care of themselves, resting, as they do, on other principles. We need no caste to protect them.

Drawing carefully these distinctions, we can go no further. When a man is excluded from equal rights and privileges in courts of justice and official positions, in the public schools, in churches, in conventions of churches and religious bodies, in hotels, conveyances, places of amusement, on the ground of race or color, we enter the protest of Christianity from its original promise to its last word. Turn it how you will, such exclusion is anti-biblical. And when a man is thus excluded, as a colored delegate to a Young Men's Christian Association was recently (1885) sent home, no better justification than that actually given to the Convention could be made, which was this: "I took him aside, and said to him: You surely want to do in this matter as Christ would have done. And what would Christ have done if He had come to a place where He was told plainly that He was not wanted? He would not have forced Himself into such a place, but would have gone quietly away and let them *hold their Christian Association without Him.*" We will show that the simplicity of this defense is the bitter irony of truth!

The unity of the Bible appears in its attitude towards caste in all the ages. Genesis opens with the Fatherhood of God and the brotherhood of man, one God and one human race. These are the foundation stones of religion and history, which were relaid at the Flood in the family of Noah. At Babel "begins the distinction between the kingdom of God and the kingdom of the world which runs through the Bible."

"In its list of the nations (Gen. x.), Mosaism preserves the consciousness of the blood relationship of all nations." "This was a thought beyond the reach of all antiquity with the exception of Israel." In those early days all mankind was a connected race of brothers, with no caste. In ancient Egypt there were strictly no castes. And the ablest writings of the Hindus, the Vedas, give no countenance to castes. Originally in Egypt, in India, as in the lands of the birth and dispersion of the race, all approached the gods in prayer and sacrifice. Caste was not a primitive condition of society.

It is an abnormal growth from diversities of gifts, hereditary employments, social distinctions, warfare, and individual, tribal and national hatreds. It is alien. It is not born of brotherhood. Caste has its root in sin. Even the sacred writings of the Hindus teach that it was not till after the whole human race had fallen into sin that separate social duties were assigned to the classes of caste. The system is an abnormal development of humanity, rooted in depravity.

Such a stupendous institution, stretching from early times to our own day, and dominating so large a portion of the race, must anchor deep its reasons for existence, since it distinguishes between man and man, made in the image of God, and possessing the same physical, mental and moral characteristics. In the face of these, how has caste vindicated itself before reason and conscience? First, on the doctrine "that our place in the world is assigned to us by divine sovereignty;" secondly, on the ground of "an indelible stain resting on certain men;" thirdly, on the plea that "the co-operation and sympathy of a brotherhood are essential to our usefulness and happiness in the world;" and fourthly, that slavery is a punishment for sin. Thus caste has survived, intrenching itself in half-truths. The need of defending it was felt, and men sought defenses where they could; but the weakness of their position does not fully appear until the light of Christianity shines upon it. Still this light was here and there shining.

Though Abraham bought servants, and the Mosaic law tolerated a so-called slavery, yet the Hebrew language had no word to distinguish slave and servant. Hebrew bondmen were stigmatized by no degrading appellation. The law protected their dignity as men. It gave them every religious privilege. Before God, they stood on a footing with their masters. The distinction of race was also unknown to the Mosaic institutions. Hence, the commands of the law were universal: "Thou shalt love thy neighbor as thyself"; "Thou shalt love the stranger as thyself" (Lev. xix., 18, 34).

Buddha proclaimed the equality of all men in point of religious privilege. He beautifully said: "As the four rivers which fall into the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be 'priests,' 'soldiers,' 'merchants' and 'agriculturists,' and 'servants.'" Yet he did not, and did not wish to, abolish Brahminic castes.

With greater energy the Stoic philosophers laid down the broad principle "that all men are by nature equal, and that virtue alone establishes a difference between them." Still, the legitimacy of slavery was fully recognized, though slaves should be treated humanely. This equality and humanity sprang out of their doctrine of the unity of the human race.

Here are gleamings of the day shot athwart the darkness of the world. Human unity, brotherhood, equality, love—could these bring in the day?

These teachings were inoperative. The Jews read in their Scriptures every Sabbath of man's brotherhood, and then restricted neighbors to personal friends. Their history reveals "the total absence of a sense of duty in relation to other nations." Reading their philosophers, "the Greeks and Romans regarded only the free—that is, the free-born, rich and independent citizens—as men in the full sense

of the term, and denied this privilege to the foreigners, the laborers, the poor and the slaves." When Paul preached on Mars' Hill the unity of the race, "he attacked the very heart of heathenism and Athenian pride." A blood relationship was to them not only a chimera, but an abomination. The greatest sages of antiquity, Plato and Aristotle, declared all barbarians—that is, all who were not Greeks—to be slaves by birth. Fully one-ha f the population of the Roman Empire were slaves, who were in "a much worse state than any cattle whatsoever." "It is generally admitted, that selfishness was the soul of heathen morality." Love and humility were, like the true God, unknown. The heart of humanity had hardened until the first women of Rome would not so much as turn their thumbs to save the life of a fallen gladiator. Nor would a few deaths satiate them; thousands monthly were slain, and this cruel passion for blood was almost universal. The vestal virgins cheered on the combatants. Surely the descent from brotherhood at Babel to such utter alienation, that the torture and murder of one-half the race was the pastime of the other half—was the despair of hope. Humanity groaned as never before.

Christ, who spurned the offer of the kingdoms of the world, and the glory of them, came to make men free indeed. Not on cloth of gold, but in a manger did He lay His infant head, that he might taste the sorrows of the poor, and abolish all caste and slavery in a kingdom of truth, righteousness and liberty. He was poor, like most of the human race: "The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head," are His own words to one that would follow Him. He indeed took the form of a servant. "He was despised and rejected of men; a man of sorrows, and acquainted with grief." He died the ignominious death of a condemned slave. We read these and such like passages, and think of His atoning therein for the sins of the world. Read them also as conditions for the abolition of slavery and caste; for He thereby linked His life to the lowly, that He might lift them up. And how did He do it?

1. CHRIST HONORED LABOR.

He was the reputed son of a carpenter. He was Himself "the carpenter." He, the King of Glory, thus honored what Plato and Aristotle had declared degrading to a freeman. He chose men for Apostles who were used to toil. Peter, the so-called primate and the first of the Popes, was a fisherman. Paul wrought at his trade while an Apostle, and earned the right to say: "Let him labor, working with his hands the thing that is good"; for "we toil, working with our own hands." "If any will not work, neither let him eat." Thus by example and by precept was taught the gospel of work. The axe was laid at the very root of the tree of caste and slavery. Labor was honored, as in Eden, as in the moral law. Out of this first principle has grown a new order of things, a new world. Out of the heathen principle that labor is degrading to a freeman, came the cry, so often heard in Rome: "Bread and games;" but out of the Christian principle that labor is honorable, came the better cry: "Pray and labor," worship and work

2. CHRIST TAUGHT MAN'S BROTHERHOOD.

He put it into the first words of the prayer of Christendom: "Our Father, which art in heaven." He broadened the word "neighbor" until it covers suffering humanity. He summed up the law and the prophets into supreme love of God and equal love of neighbors. His golden rule overleaps the negative reciprocity of Confucius and enjoins positive beneficence. He identified Himself with the least of His disciples—the believing Sudra or Negro, or Chinaman, or Indian—so that an offense or a kindness done to them is an offense or a kindness done to Him. Yea, more; He died for all men, He is the Mediator for each and

all. His invitation is: "Come unto Me, all ye that labor and are heavy laden." He is no respecter of persons. Hence His Gospel is to be preached unto all; the door of His church is to be opened unto all who believe; and its one baptism and one cup proclaim the brotherhood of all. In Him all castes are lost, all races are one, all colors blend; "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

3. CHRIST ABOLISHED CASTE.

By honoring labor and by teaching man's brotherhood, He destroyed the foundations of caste and slavery. No longer could a defense be found in God's sovereignty, in man's transgression, in an indelible taint, or in an inferiority of race. The full Truth had come, and the Truth shall set men free. On the two principles—the nobility of labor and the brotherhood of all men—Christ founded His little republics, called churches. Labor did not seem to them, as it did to the heathen, a disgrace, but an honor; not as a mark of bondage, but as something commanded by God for all men. In them there were diversities of gifts, natural and spiritual, but the greatest disciple was the servant of all. As their Lord and Master had washed the Apostles' feet, so they were filled with the same spirit of service. Society in which they lived was based on slavery; yet they did not directly attack it. For three centuries "no writer among either the defenders or the enemies of Christianity ever spoke of the abolition of slavery as a consequence of the new doctrine." But they planted the seed of liberty in every church. "The treatment of slaves by their Christian masters, and the relation of Chrirtian slaves to their masters, underwent an immediate change. They looked upon each other now as brethren. . . . As members of the church, there was no difference between them." "Not infrequently it occurred that a slave was an elder in the same church of which his master was only a member." A slave rose even to be a bishop of bishops—Pope Callistus. Harsh treatment of slaves was cause for excommunication.

Christianity was reproached because "it let itself down readily to slaves, fools, women, and children." But its glory is, as Origen saw, in raising "the despised and, in the prevailing view, irreclaimable class of men to the level of moral purity and worth." So mighty was Christianity in reversing the whole belief and practice of the world in this respect, that it was said at the beginning of the fourth century: "Should any say: Are there not also among you poor and rich, servants and masters, distinctions among individuals? No; we call ourselves brethren, for no other reason than that we hold ourselves all equal." The heathen cried out: "See, how they love one another; how they are ready even to die one for another." The leaven had begun to leaven the lump.

Christ and His Apostles carefully guarded against the extreme of brotherhood sought to be realized in the commune. They did not seek a community of goods in the abolition of private property. Each one owned his own property, and earned his own bread. Their only community of goods was that of love, not that of command. Hence, Peter said to Ananias: "Whilst it remained, did it not remain thine own? and after it was sold, was it not in thy power?" Christianity in its brotherhood does not destroy individual rights and private property. It magnifies the individual man, makes him accountable for himself before God, and so it stands in eternal antagonism to communal brotherhoods. The Gospel teaches soul liberty, personal freedom, race equality, not communal subjection of each to all; and so it bears in its bosom the truth that avoids caste and communism alike. But we must notice *an eclipse.*

When the church rose into power under Constantine, and borrowed both a

hierarchy and the civil sword, it was natural that the idea of equality should become obscured by worldly policy. At length, Pope Gregory XV. sanctioned caste regulations in the churches of India. A Danish and a German mission also permitted caste to be retained by their followers. And churches in this free Republic have retained caste prejudices to the exclusion of slaves and freedmen and Negroes from their communions, schools and conventions. But the true attitude is that of Christ and the primitive churches—an attitude which our Missionary Societies have taken, and which has been expressed by this Association in these words: "That all our churches and schools shall open their doors impartially to persons of every class, race and color." Caste may ridicule and defy this position, but it will perish before it.

Labor honored, social brotherhood affirmed, personal property assured—these all exemplified in churches—such was the leaven which Christ put into the kingdoms of the world to leaven them. The process he knew to be slow, but sure Slavery has but just died. Capital and labor are still contending; and yet "the meanest laborer to-day is infinitely better off than the slave" in Rome's golden days. Even caste is yielding, both in India, where the army unites all castes, and in America, where war broke the chains of slavery and made voters of the enslaved. And though caste still lingers, it too must die. A voice speaks for the silent South like the voice of one crying in the wilderness. The Christ is in it, pleading for His own. The inevitable is upon us, for the nation hears; yea, equality has been framed into constitutions and laws. And when one cries out, "We know of no method to argue away or force down what may be called the caste of color," let this evangel be proclaimed: "For the grace of God hath appeared, bringing salvation to all men;" for before this gospel caste cannot stand.

Let us, then, be patient. Great things have been done, and the sun has not yet reached high noon. Our work may appear to be crippled for a time by our firm adhesion to the truth, but the end is soonest reached by surrendering no part of Christian truth. Caste, like intemperance, is probably older than slavery, and will die harder. Its legal aspects, the courts are reaching; its political aspects, the ballot will some time determine; its educational aspects, the perils of illiteracy will help to settle; but its religious aspects—the base of all the rest—are laid by Christ upon His churches. The strong drift in each and all these aspects is toward abolition of caste. If, in any one of these relations, this people would turn back, Christ will stand in the way to forbid it. It is His Gospel that bids us go forward until all shall be free. With bitterness toward none, with the love that comprehends all men, we must hold firmly and proclaim the gospel of work and brotherhood; we must exemplify it in our churches, schools, associations and lives, that caste distinctions of every sort may be swallowed up of love.

Thus from the brotherhood of Eden to the brotherhood of the New Jerusalem, we span a great gulf of alienation, in which have been tested all human conditions, from equality to the utter negation of all rights in chattel slavery. The descent was easier than is the ascent. Yet humanity shall be raised into a kingdom of love, and righteousness, and equal liberty, for "God hath made of one blood every nation of men." There will be still a wholesome variety in natural and spiritual gifts, and consequently of social distinctions. Personal endeavor will still be stimulated by private property. Self-interest will contend with self-interest in all the secular affairs of men, but without selfishness. All men will be under the domination of love, which sees and blesses a brother in each one of the race. Hence, against caste in form and in spirit, Christianity stands opposed from foundation to dome. The fatherhood of God and the brotherhood of man are doctrines that issue in the abolition of all caste, for the kingdoms of the

world are to become the kingdom of our Lord Jesus Christ. Again, the last proof of Christianity is, "The poor have good tidings preached to them."

ADDRESS OF PRESIDENT W. B. WASHBURN.

LADIES AND GENTLEMEN: I have been asked to say a few words this evening, I suppose on the principle that a judge, having listened to the discussion of a cases is expected to notice certain points and sum up the matter.

On my way West I was met by friends who inquired, What is this Association? I replied: "This organization is John the Baptist crying to prepare the way for the Master to come and once more bestow His blessing upon this goodly land of ours." I said: "Rather this organization is the Good Samaritan, loving to bestow its aid upon the poorest and the most despised, the most severely wounded races of our country. First, to protect them from any other and further injury; secondly, to bind up those wounds; and thirdly, to restore them once more to manhood and womanhood, and to make them good citizens in the world. Now, my friends," I said, "If you can point out to this organization any race that needs their assistance, whether white or colored, there is the legitimate field of this Association."

And let me say right here, that there has been a mistaken idea in the minds of some that this work in the South is necessarily for the colored race. Not at all. This Association does not believe that the colored man is any more valuable than the white man; its doors are thrown broadly open, and the poor Negro and the poor white man are alike invited to enter its schools and its churches, and enjoy its educational privileges to the utmost. If the white race have not enjoyed these privileges, it is their own fault, and not the fault of this organization.

In regard to the Indian, I wish every individual in this audience could read that work, "A Century of Dishonor," by Mrs. Helen Hunt Jackson. You would see what the Indian has suffered, and an impression would be made upon your minds and hearts that you never had before with regard to that people.

And then, as to the Chinese. Oh, my friends, haven't we as a nation done enough in our day of oppression and wrong? Haven't we suffered enough as a people? Haven't we expended enough in blood and treasure, that in the future we should be just and true to every people and nation on the face of the earth? Must we begin again with this poor Chinese people? Ah! says one, but there is great danger in their coming into this country. We are very brave—we fifty-seven millions of people—and we say one day that no nation on the face of the earth dare to meet us; and the next day we are so timid and trembling that we are afraid of a paltry two hundred thousand poor miserable Chinamen that are dwelling on our borders, while we proclaim to the whole world, "Ho! every nation and tongue on this globe, come to America for refuge, for shelter, and for protection—except the Chinese!" Shame on America that she dare stand and occupy any such position as that! Do you ask why she does it? Simply because there are a few votes in the State of California that are wanted, and the German and Irish vote has a telling power, while the poor Chinaman has no vote which he can cast.

And now, my friends, while I am upon that point, I wish to ask you, what are we to do? It is not a question of mere tariff or no tariff; it is not a question of dollars and cents; but it is a question of right—right to humanity, right to this nation. I attended the meeting of the American Board some two weeks ago, and I saw the thousands of people that were gathered there, and I heard them tell of the

fields that are opening in China, and of our missionaries that are being sent there; and I said to myself, how long will it be before that nation will say to our missionaries, "Go home to your friends and tell them how great things have been done for you, and not come here to us when you do not protect our citizens, but treat them, when they land on your soil, differently from any other nation, and allow them to be disgraced and destroyed, and shut down the gate against them." I say it is a wrong; and the Christians in this country, of every name, ought to look upon it as a great moral wrong which should be righted; and if they would take the matter in hand, in a very short time it would be set right. The anti-Chinese law ought to be repealed. "Well," says some one, "but bad Chinese come into this country." Look at the statistics; compare the number of paupers which have come from that nation with those from any other nation on the globe, and you will find that there have been less from China than from any other. Look at the number of criminals; there is not a nation on the other side of the globe but what has sent us more criminals than China. It is not for us to open our doors to barbarism, you say. I admit it; but make your laws with reference to all these nationalities, and say that the paupers of Germany and Ireland and every other nation, as well as China, shall not be admitted here, and put them all upon the same basis. The Christian sentiment of this country ought to be such that no law against one particular nation should be allowed to stand upon our statute books. I have said that the anti-Chinese law was passed simply for the vote of California; let the Christian sentiment of the people of our various States be that that law must be repealed; pour in upon our members of Congress the same light and the same feeling in regard to this unrighteous law that you do in regard to Mormonism, and you would find that they would wake up. Let me tell you that every member of Congress is more interested in self-preservation than he is that his party should gain the vote of a given State; and if you bring to bear upon him the Christian sentiment of this country and demand that that law be repealed, and give him to understand that, if he dares to stand up and defend such a law, he has been weighed in the balance and found wanting, the end will very quickly be accomplished. The great trouble with us, as Christian citizens, is that when a wrong act has been passed for some base purpose, we go quietly about our business and merely say, "That is not right," and there it ends. We talk a great deal in our gatherings about faith. My friends, we want more *work*. Faith without works accomplishes very little. Your member of Congress may be willing that you should have all the faith you want; but when you put your works into operation, he will begin to heed your desires.

I wish to return you thanks for all that I have enjoyed at this meeting. I have enjoyed the pleasure of being in this goodly spot, about which I have heard so much—so beautiful, so attractive. I am glad that I came.

I know how much difficulty there is in raising means to liquidate this debt. I don't know whether you are situated as we are at the East or not; but we are feeling there that we are very small—that we can do very little. The wealth, the population, are coming West; and if this work is to be carried on, you are to take hold and do a large portion of it. We feel almost every year that we are poorer and smaller than ever before. We feel as if the West had the territory, the population and the wealth; and if this work of the American Missionary Association is to go forward, the West must unite with the East in helping to carry it on. Our churches are not doing what they should do, I admit, and I presume your churches are much in the same condition. But there is one fact which I wish to state which holds true in regard to us, and that is that you may take every church in Massachusetts, and the temper of that church, with rare exceptions, and the manner in

which that church will give to any of these benevolent organizations, will depend upon the clergyman who is at the head of that church. It will rise just to the level of that clergyman's interest, and no higher. You might as well undertake to have a stream rise higher than its source as to have a church go beyond the interest which the pastor has.

And now, what is to be the benefit of our gathering together? We have a debt upon us of some $29,000. You have enjoyed these meetings; you have listened to these earnest appeals; you have been so interested that you say you are going home stronger than when you came here. Now, that is all very well, but it is not simply what it does in strengthening you and uplifting you. If it ends there, our gathering has accomplished very little. It seems to me the good of these meetings depends just upon the manner in which we go forth into our various communities and churches and take hold of this work with the determination that whatever has taken place in the past, in the future our church and our people shall be interested, and shall do something to help forward this grand and noble work.

CLOSING REMARKS.

BY REV. CHARLES H. RICHARDS, D.D.

I have been impressed as the meetings went on with the vast political significance of this work. The classes for which we work constitute about one-eighth of the population of the country, and are a powerful factor in its life, either for weal or woe. Each of these races has been a disturbing element in our nation, partly because of what they are, partly because of what we have unrighteously done to them. Left to themselves, they will be a very dangerous element in the land. When the question arises how to avert the danger, ignorance and prejudice are ready with an answer; get rid of these races, hunt them out of the country, or keep them under the heel. This Association is correcting that monstrous mistake, as Michael Angelo corrected the error of Raphael, when, going into a building which the younger artist was adorning with frescoes, he observed that the figures were much too small to be in keeping with the size of the room; the master simply took a crayon and sketched on the wall a colossal head in proportion to the vast spaces to be filled, and the silent witness of that model was enough to cause the brother artist to correct his mistake. So by the noble manhood and transformed womanhood which your work has produced in these races, touchingly witnessed here by the cultivated gentlemen of the black race, and these young Indian braves and sweet-voiced girls from the land of the Dakotas, who are one with us in Christ, this Association rebukes the blunder and sin of those whose fanatical hatred of these despised races has caused such bitter wrongs. There is a better way than getting rid of these people or keeping them down as a servile class: make intelligent Christian men and women of them. The dark spots on the nation's map, which you have kept hanging here during these meetings, is indeed a peril. Let us get rid of the spots. We will not whitewash the map, but we will fill the dark places with the white light of education and intelligence, and then we will gild it with the sunlight of a genuine Christianity.

There is a vast Christian significance in this work, too. Besides its direct beneficence, it is recommending religion to the world by its practical work in lifting up the lowly. Men can see Divinity in a helping hand. George McDonald says 'a bad father makes it as nearly impossible for a boy to believe in God as it well can be.' So a lifeless, stingy Christian, who cares nothing and does nothing for others, makes it hard to believe in religion. But a company of live Christians,

full of consecrated and loving work for their fellow-men, present to men a likeness of Christ that men can see and believe in. As in a Chicago park there was a portrait of General Grant made out of living foliage plants, dexterously arranged and still growing in the frame, yet offering a likeness that was easily recognized and admired, so the outbloom of the spirit of Christ in such work as this presents a living picture of our Master that draws men to believe and love.

"And now, with our thanks for this meeting, we bid you farewell and God-speed. May you have a safe and happy return to your homes, and may the blessing of God be poured out abundantly upon this Association during the coming year."

RECEIPTS FOR OCTOBER, 1885.

MAINE, $196.59.

Bangor. First Cong. Ch	$41 00
Belfast. First Cong. Ch. and Soc	8 84
Brewer. M. Hardy, 50; Cong. Sab. Sch., 15	65 00
Castine. "Rainbow Band," Pkg. of Goods, *for Rosebud Indian M.*	
Edgecomb. Cong. Ch. and Soc	18 00
Foxcroft. Mrs. D. Blanchard	3 00
Fryeburg. Cong. Ch. and Soc	12 00
Greenville. By Mrs. Chas. Davison, *for Miss'y, Selma, Ala*	7 55
Litchfield Corners. Cong. Ch	12 00
Lyman. Cong. Ch	9 05
Lyman. Cong. Ch., Bbl. of C., *for Wilmington, N. C.*	
Norridgewock. Ladies, by M. J. Hathaway, *for Freight for Talladega C*	1 15
Portland. "S. M. C."	5 00
Scarboro. Lydia Jarrabee	1 00
South Paris. Cong. Ch	9 00
Whiting. Cong. Ch	2 00
Woolwich. Mrs. J. P. Trott	2 00

NEW HAMPSHIRE, $289.77.

Amherst. Mrs. Rebecca H. Clark	5 00
Antrim. Rev. Morris Holman	5 00
Bedford. "A Friend," *for Talladega C.*	5 00
Colebrook. Cong. Sab. Sch., 3.50; "E. & C.," 2	5 50
Dublin. Mrs. Geo. B. Cutler, *for Woman's Work*	5 00
Francestown. Cong. Ch. and "Friends"	25 00
Greenland. Cong. Ch. and Soc	50 00
Keene. First Cong. Sab. Sch	42 74
Lyme. "A few Friends," by Rev. E. P. Rutler	16 00
Nashua. Miss Annie King	5 00
Orford Cong. Ch	14 28
Orfordville. Cong. Ch	5 00
Pelham. Cong. Ch. and Soc	47 00
Peterborough. Moses Eaton	2 00
Portsmouth. Cong Sab. Sch., *for Student Aid, Straight U.*	25 00
Rochester. First Cong. Ch. and Soc	30 75
Temple. Mrs. Warren Keyes	1 50

VERMONT, $307.10.

Ascutneyville. Miss L. D. Fairbank, *for Bell, Hillsborough, N. C*	8 00
Brattleboro. Central Cong. Ch	49 19
Cambridge. J. G. Morse	3 00
Dorset. Cong. Ch. and Sab. Sch	28 00
East Braintree and West Brookfield, Cong. Ch	7 00
Essex Junction. Ladies, *for McIntosh, Ga.*, by Mrs. R. P. Fairbanks	3 50
Fairlee. Mrs. Geo. Spear	1 00
Granby. Sab. Sch. Class, by Mrs. Chas. Duren, *for Rosebud Indian M*	1 75
Greensboro. Mrs. Frances K. Knowlton, *for Kindergarten, Atlanta, Ga*	3 00
Hubbardton. Cong. Ch.	4 39
Manchester. Ladies of Cong. Ch., *for Atlanta U.*	5 00
Manchester. Ladies of Cong. Ch., Bbl. of C.	
New Haven. Cong. Sab. Sch., *for Rosebud Indian M*	20 00
New Haven. Young Ladies' Working Club, *for Indian M*	15 00
Orwell. Cong. Ch. and Soc., to const. MRS. GEORGE THOMAS L. M.	40 00
Pawlet. Cong. Ch.	8 00
Rochester. Ladies, by Mrs. R. P. Fairbanks, *for McIntosh, Ga*	4 10
Saint Albans. Cong. Ch.	18 00
Springfield. Cong. Ch. and Soc	49 67
Swanton. Mrs. Augusta Dorman	2 00
Wallingford. Ladies of Cong. Ch., Bbl. of C., 1 *for Freight, for McIntosh, Ga.*	1 00
Waterbury. Cong. Ch., to const. MINNIE GRAVES L. M.	30 00
Weathersfield Centre. Mrs. F. J. Crandall	1 00
Winooski. Cong. Ch. and Soc	4 50

MASSACHUSETTS, $5,163.43.

Amherst. Second Cong. Ch	12 77
Attleborough. Second Cong. Ch. and Soc	103 00
Attleborough. Second Cong. Sab. Sch., *for Student Aid. Fisk U.*	50 00
Boston. Wm. Quincy Wales, 25; "C. L. W.," 14.47; "Friend," 13—Brookline, Harvard Ch. and Soc., 49.87—Cambridge, Mrs. E. H. Harrington, *for Kindergarten, Atlanta, Ga.*, 10—Cambridgeport, Pilgrim Ch. (ad'l), 5—Chelsea, Woman's Union Home Miss'y Band, *for Lady Missionary*, 140—West Roxbury, South Evan. Ch. and Soc., 16.05.	273 39
Beverly. Washington St. Ch	41 00
Blackstone. Rev. L. M. Pierce and Wife	5 00
Bridgewater. Central Sq. Cong. Ch	22 00
Brockton. Joseph Hewett	5 00
Campello. Cong. Ch. and Soc	100 00
Clinton. A. C. Dakin, 100; Mrs. D. B. Ingalls, 50; Infant Dept. First Cong. Sab. Sch., 10, *for Student Aid;* John R. Foster, 20; Henry C. Greeley, 10; Mrs. Neil Walker, 5; Mrs. Wm. Fairbanks, 5; Mrs. J. Fiske, 2; Mrs. Bannister, 1; Mrs. A. C. Dakin, *for Freight*, 3; Ladies Miss'y Soc., Bbl. of C., *for Talladega C.*	206 00
Concord. Trin. Cong. Ch. and Soc	28 33
Deerfield. Ortho. Cong. Ch	31 95
East Douglass. Mrs. G. W. Kemp's S. S. Class, *for Talladega C.*	1 25
Foxborough. "A Friend"	5 00
Haverhill. Center Sab. Sch., *for Talladega C.*	25 00
Holbrook. Winthrop Ch. and Soc	151 63
Holbrook. Winthrop Ch. and Soc. (ad'l), *for Student Aid, Atlanta U.*	100 00

Holliston. "Friends," 19.55; Class of Young Men in Cong. S. S., *for Student Aid, Talladega C.* 27 55
Huntington. First Ch 5 00
Huntington. Mrs. E. Rude, *for Student Aid, Straight U.* 1 00
Indian Orchard. Ev. Ch 54 00
Lakeville. Cong. Sab. Sch 8 65
Lee. Cong. Ch. and Soc., 110, to const. J. L. KILBON, J. WATSON BASSETT and MISS ADELE HOLMES L.Ms.; Cong. Sab. Sch., 75, to const. EDWARD A. BRADLEY and BENNETT T. GALE, L. Ms. 185 00
Lincoln. Cong. Sab. Sch., *for Atlanta U* 20 00
Lowell. Geo. S. Willey 10 00
Lunenburg. Cong. Sab. Sch., *for Rosebud Indian M.*, and to const. EDWIN S. FRANCIS L. M. 41 00
Mansfield. Ortho. Cong. Ch. and Soc. 7 28
Medway. "Friends," *for Student Aid, Talladega C.* 1 00
Milford. Ladies of Cong. Ch., 8; Mrs. John Daniels, 5, *for Student Aid, Talladega U* 13 00
Millbury. Second Cong. Ch. and Soc., to const. WILLIAM PATERSON and CHAUNCEY MORSE L. Ms 71 94
Nantucket. First Cong. Ch 24 36
Natick. Cong. Ch 50 00
New Bedford. Trin. Ch. and Soc 52 18
North Adams. First Cong. Ch 33 50
North Becket. Ladies Circle, 5; "Mrs. N.," 5 ..... 10 00
Northboro. Evan. Cong. Sab. Sch 10 00
North Brookfield. First Cong. Ch. and Soc 50 00
North Hadley. Cong. Ch. and Soc 5 69
Norwood. Mrs. H. N. Fuller 2 00
Oxford. First Cong. Ch. and Soc 40 00
Pittsfield. "A Friend" 50
Quincy. "Pearl Seekers," *for Student Aid, Straight U.* 10 00
Quinsigamond. "A Friend" 20 00
Reading. "Friends," Bbl. of C., *for Macon, Ga., 1 for Freight* 1 00
Salem. Tabernacle Sab. Sch 50 00
Scotland. Ladies Circle, 1.50 *for Freight* 1 50
Southampton. Cong. Ch. and Soc 79 39
Southborough. Cong. Ch. and Soc 16 02
South Framingham. Cong. Ch 100 00
South Deerfield. "A Friend," *for Student Aid, Fisk U* 50 00
South Sudbury. Ladies' Mission Soc. of Cong. Ch., Bbl. of C., 1 *for Freight*.. 1 00
South Weymouth. Second Cong. Sab. Sch., Miss Grover's Class, 10.50; Mrs. S Torrey's Class, 1.50, *for Storrs Sch* 12 00
Spencer. "A Friend," *for Share* 20 00
Stockbridge. "B," *for Share* 20 00
Stockbridge. Box S. S. Books, *for Talladega C.*, Rev. F. B. Perkins, 5, *for Freight* 5 00
Swampscott. Cong. Ch. and Soc 5 00
Taunton. Winslow Sab. Sch., *for Atlanta U* 50 00
Taunton. Union Ch. and Soc 35 64
Tewksbury. First Cong. Ch. and Soc 23 00
Westborough. "Friend" 5 00
Westford. Union Ch. and Soc. (ad'l) 2 00
Westhampton. Cong. Ch 35 40
West Medford. Cong. Ch. and Soc 3 31
West Newbury. First Cong. Ch. and Soc., 8; incorrectly ack. in Nov. number from Newbury.
West Springfield. Ladies Mission Circle of Park St. Ch., *for Pleasant Hill, Tenn* 100 00
Winchester. Stephen Cutler, Bbl. Reading matter.
Woburn. Granville C. Waterman 3 00
Worcester. Union Ch. and Soc., 142.46; Salem St. Ch., 100; "A Friend," 100 .. 342 46
Worcester. Nettie Orr, *for Student Aid, Talladega C.* 5 00
By Charles Marsh, Treas. Hampden Benev. Ass'n—Agawam, 22.50.—East Longmeadow, *for Rosebud Indian M.*, 15.—Holyoke, Second, 39 46.—Springfield, Memorial, 40; First, 30.50; Hope, 16.28.—West Springfield, Mitteneague, 19 ..... 182 74

$3,063 43

LEGACY.

Worcester. Estate of Mrs. Eliza Healy, by Samuel A. Porter, Ex 2,100 00

$5,163 43

RHODE ISLAND, $46.73.

Kingston. Cong. Ch 37 63
Tiverton Four Corners. Cong. Sab. Sch. 9 10

CONNECTICUT. $1,259.21.

Bethlehem. Cong. Ch., *for Conn. Sch., Quitman, Ga.* 16 13
Bethlehem. Cong. Ch., "A Friend" 5 25
Bloomfield. Ladies of Cong. Ch., *for Conn. Sch., Quitman, Ga* 18 00
Bridgeport. Second Cong. Ch 88 00
Bridgewater. Cong. Ch 6 35
Buckingham. Cong. Ch 1 00
Ellington. Cong. Ch., 61.06; Edwin Talcott, 30, to const. MISS ALICE E. PEASE L.M.; "G. J. E.," 2.25 ..... 93 31
Franklin. Cong. Ch 8 45
Greenwich. "A" 10 00
Griswold. Cong. Ch., to const. Miss ELLA EDMOND L. M. 35 00
Hartford. Mrs. Henry A. Perkins, *for Pleasant Hill, Tenn* 30 00
Lakeville. Mrs. M. H. Williams 5 00
Mansfield. Second Cong. Ch. and Soc. 7 00
Meriden. Young People's Miss'y Soc., Box Sheets, *for Teacher's Home, Atlanta, Ga.*
Middletown. First Cong. Ch 59 17
New Canaan. Ladies of Cong. Ch., *for Conn. Sch., Quitman, Ga* 26 00
New Haven. College St. Cong. Ch. (15 of which *for Indian M.*) 69 08
New Haven. Mrs. E. M. Crane, 10; Howard Av. Cong. Ch., 7.11 ..... 17 11
Norfolk. Cong. Ch 250 00
North Branford, J. A. Palmer 2 00
North Guilford. Cong. Ch., 15; Mrs. Eben F. Dudley, 5 ..... 20 00
Norwich. Broadway Cong. Ch. (25 of which *for Indian M.*) 237 59
Old Lyme. Ladies of Cong Ch., *for Conn. Sch., Quitman, Ga* 20 25
Old Lyme. First Cong. Ch 1 00
Pequabuck. "A Friend," *for Indian M.* 10 00
Plainfield. Cong. Ch 22 86
Plainfield. Cong. Sab. Sch., *for Rosebud Indian M* 10 00
Poquonock. Cong. Ch 8 85
Putnam. Second Cong. Ch. (ad'l), to const. E. M WHEATON and DR. W. W. FOSTER L. Ms 1 00
Rockville. First Cong. Ch. Sab Sch., *for Student Aid, Fisk U* 25 00
Rocky Hill. Cong. Ch. (2 of which *for Conn. Sch., Quitman, Ga.*) 15 00
Seymour. Cong. Ch 9 45
South Coventry. First Cong. Ch. and Soc 46 47
Thomaston. Cong. Ch., 25.56; G. Wm. Gilbert, 100 Shares Syracuse Coal & Salt Co. Stock 25 56
Wallingford. Cong. Ch. P. F 29 33
Westbrook. Cong. Sab. Sch, *for Rosebud Indian M.* 20 00
West Hartford. Estate M. N. Morris, Pkg. Magazines.
Westville. Isaac S. Dickerman 5 00
——. "A Friend," *for Indian M.* 5 00

NEW YORK, $448.10.

Brasher Falls. Elijah Wood, 18; "E. A. B.," 2 ..... 20 00

Bridgewater. Cong. Ch. Sab. Sch..... 6 58
Brooklyn. Plymouth Cong. Ch. (ad'l).. 10 00
Brooklyn. Rev. H. W. Beecher, Val. Quantity of New Goods, *for Williamsburg, Ky*
Buffalo. W. G. Bancroft, Box Goods, *for Straight U*.....
Churchville. Union Cong. Ch..... 25 00
Eldred. Cong. Sab. Sch..... 2 00
Fairport. Primary Classes Cong. Sab. Sch., *for Two Shares*..... 40 00
Gaines. Cong. Ch. and Soc., 27.27, and Sab Sch., 5.38..... 32 65
Gilbertsville. Rev. A. Wood, A. M..... 5 00
Hamilton. O. S. Campbell..... 5 00
Ithaca. Miss Ellen C. Reid, *for Student Aid, Talladega C*..... 5 00
Malone. First Cong. Ch..... 38 91
Millville. Sab. Sch. Cong. Ch..... 2 16
Napoli. Cong. Ch..... 4 60
Poughkeepsie. First Reformed Ch..... 20 55
Prattsburg. "A"..... 10 00
Saratoga Springs. Bbl of Goods, by W. S. McRae, *for Macon, Ga.*
Utica. Mrs. A. Ure, *for Indian M*..... 5 00
West Groton. Cong. Ch..... 18 40
Woodhaven. Miss'y Soc., by Rev. W. James..... 7 00
By Mrs. L. H. Cobb, Treas. W. H. M. U. of N. Y., *for Tougaloo, Miss.*—Canandaigua, Ladies' H. M. Soc., *for Student Aid*, 20.—Spencerport, 10.—Warsaw, Ladies' H. M. Soc., *for Student Aid*, 60.—W. H. M. Union, of State N. Y., 75.25.—Warsaw, Ladies' Soc., *for Share*, 25..... 190 25

NEW JERSEY, $5.00.

Montclair. Cong. Ch. (ad'l)..... 5 00

PENNSYLVANIA, $15.00.

Scranton. F. E. Nettleton, 15, also a Stymograph, value 12..... 15 00

OHIO, $820.95.

Andover Center. Cong. Ch., Box S. S. Papers, *for Williamsburg, Ky.*
Belden. Cong. Ch..... 2 00
Cincinnati. Cong. Ch..... 46 71
Cleveland. Plymouth Cong. Ch., 114.50; Franklin Ave. Cong. Ch. and Sab. Sch., 16.50..... 131 00
Farmer. E. M. Ensign..... 10 00
Fitchville. Cong. Ch..... 2 50
Grafton. Cong. Ch..... 3 00
Greenfield. Cong. Ch..... 3 64
Harmar. Cong. Sab. Sch., *for Student Aid, Talladega C*..... 12 00
Hudson. Cong. Ch..... 20 33
Kelloggsville. Mrs. P. F. Kellogg..... 3 00
Kinsman. Presb. Sab. Sch..... 12 50
Madison. Center Cong. Sab. Sch., *for Student Aid, Talladega C*..... 25 00
Madison. By R. L. Brewster, Strawberry Plants, *for Talladega C.*
Mansfield. F. E. Tracy, to const. Rev. Sydney D. Strong L. M..... 30 00
Mansfield. Woman's Benev. Soc. of Cong. Ch., Bbl. of C., Value 44.90, *for Indian Sch., Fort Berthold, Dak.*
New London. First Cong. Ch..... 3 65
North Bloomfield. E. A. Brown, *for Student Aid, Talladega C*..... 40 81
Oberlin. First Ch..... 70 78
Oberlin. Ladies' Aid Soc. of First Cong. Ch., *for Miss'y, Atlanta, Ga*..... 75 00
Oberlin. "C. M.," *for Atlanta U*..... 5 00
Plain. Cong. Ch..... 2 83
Sylvania. "Friends," *for Talladega C.* 1 20
Tallmadge. Cong. Sab. Sch., to const.. Miss Esther A. Barnes L. M..... 33 87
Tallmadge. Y. L. H. M. Soc., *for Miss'y, Memphis, Tenn*..... 20 00
Toledo. First Cong. Ch..... 41 50
Toledo. "Friends," *for Talladega C*.. 8 80
Wakeman. Mrs. M. E. Todd..... 5 00
West Andover. Cong. Ch..... 10 03
$620 15

LEGACY.

Hampden. Estate of Joel Dorman, by M. L. Maynard, Adm..... 200 80
$820 95

INDIANA, $18.00.

Indianapolis. Plymouth Ch..... 15 00
Michigan City. Cong. Ch..... 3 00

ILLINOIS, $651.42.

Belvidere. Mrs. Mary C. Foote..... 3 00
Chicago. First Cong. Ch., 100; South Cong. Ch., 25.61..... 125 61
Chicago. Children's Miss'y Soc. of N. Eng. Ch., *for Atlanta U*..... 9 25
Chicago S. D. Blake, Sale of Bullets, *for Kindergarten, Atlanta, Ga*..... 2 00
Elmwood. W. I. Plumb, 1.40; Mrs. O. S. Wiley, 60c..... 2 00
Galesburg. "A. B."..... 5 00
Galva. First Cong. Sab. Sch..... 44 50
Gridley. Ladies' Miss'y Soc. of Cong. Ch., *for Miss'y, Austin, Tex*..... 15 75
Griggsville. Mrs. James McWilliams... 5 00
Joy Prairie. Cong. Ch..... 21 25
Lake Forest. Madame W. H. Ferry.... 10 00
La Prairie. John Crawford..... 10 00
Lee Centre. Cong. Ch..... 12 00
Mendon. Cong. Sab. Sch..... 23 00
Newtown. Cong. Ch..... 2 00
Normal. Cong. Sab. Sch..... 3 50
Oak Park. Young Ladies' Mission Circle, *for Student Aid, Fisk U*..... 66 00
Oak Park. Ladies' Cong. Ch., *for Miss'y, Austin, Tex*..... 42 00
Paxton. "A Friend," *for Atlanta U*.... 10 00
Pecatonica. C. M. Morse, *for Door, New Ind. Building, Oahe*..... 5 00
Poplar Grove. Cong. Ch..... 6 00
Prospect Park. Cong. Ch..... 7 00
Providence. Cong. Ch. (ad'l)..... 2 76
Shabbona. First Cong. Ch..... 33 80
Winnebago. Cong. Ch..... 3 00
By Mrs. E F. Williams, Treas. W. H. M. U. of Ill—Rockford, Mrs. Melancthon Starr, 5; By Miss Mary C. Townsend, 2 7 00
Bids at Annual Meeting *for Kreutzers donated by a little girl in Prague, Austria.*—Chicago, E. W. Blatchford, 100; Rev. S. Gilbert, D.D., 10.—Elgin, Cong. Sab. Sch., 10 —Geneseo, "Band of Busy Workers," 10.—Oak Park, Rev. Edward Eaton, 10; Sab. Sch., 25; E. H. Pitkin, 10..... 175 00

MICHIGAN, $267.19.

Almont. Cong. Ch., *for Straight U*.... 4 40
Alpena. Woman's Miss. Soc. Cong. Ch., *for Atlanta U*..... 75 00
Baldwin. Cong. Ch..... 2 77
Benzonia. Cong. Ch. (ad'l)..... 12 59
Calumet. Miss'y Soc. of Cong. Ch., *for Indian M*..... 20 00
Detroit. Woodward Ave. Cong. Ch. Sab. Sch., *for Pleasant Hill, Tenn*..... 20 00
Detroit. Fort Wayne Cong. Ch..... 13 00
Edwardsburg. S. C. Olmsted..... 10 00
Lamont. Cong. Ch..... 2 50
Lansing. Rev. R. C. Kedzie (ad'l).... 10 00
Middleville. Cong. Sab. Sch..... 1 57
Muskegon. First Cong. Ch..... 17 20
Quincy. Rev. Sam'l F. Porter..... 20 00
Saranac. Cong. Ch..... 4 71
By Mrs. A. McDougall, *for Straight U.*—Almont, 28.37—Bruce, 12.42—Bedford, 25c.—Le Roy, 1.50—Olivet, 6—Mrs. Bevier, 5..... 53 54

WISCONSIN, $435.90

epere. First Cong. Ch..... 13 69

Fond du Lac. Cong. Ch., to const. Rev. Samuel T. Kidder, Mrs. Mattie E. Kidder and Dr. E. L. Griffin L. Ms. 90 00
Franksville. Cong. Ch. 3 10
Friendship. Cong. Ch. 1 00
Green Bay. Presb. Ch., 25; Young People's Soc. of Christian Endeavor, 1.12. 26 12
Koshkonong. Cong. Ch. 5 78
Milwaukee. H. G. Story, 20; Hanover St. Cong. Ch., 13.50. ..... 33 50
New Chester. Cong. Ch. 1 00
Raymond. Cong. Ch. 6 38
Ripon. Postal order. 8 50
Springvale. Ladies' Aux. W. B. M. I. of Cong. Ch. 28 00
Whitewater. Cong. Ch. (ad'l). 80 88
Madison (annual meeting):
For Miss'y. Austin, Texas: Brandon, Mrs. H. N. Carter, 1.—Eau Claire, Mrs. J. F. Dudley, 5.—Green Bay, Mrs. L. White, 10.—Iona, Mrs. J. A. Brown, 2.—Janesville, Mrs. Sarah Little, 5.—Monroe, Mrs. J. L. Rood, 5.—Mauston, Mrs. C. N. Birney, 7; Mrs. Weatherby, 5.—Racine, Mrs. H. S. Durand, 3.50.—Shopierre, Mrs. Mortimer Smith, 5.—West Salem, Mrs. E. J. Montague, 2.—Ladies of Madison, 6. 56 50
For Doors, New, Industrial Building, Oahe: "Friends," 34.—"A Friend," 1.—"A Friend," *for Door Latch*, 25c.—Hartford, J. D. Wheelock, 5.—"A Friend," 5. ..... 45 25
For Kreutzers, donated by a little girl in Prague, Austria: Madison, Cong. Sab. Sch., 10; Miss Mary Miller, 10.—Brandon, Sab. Sch., 5. ..... 25 00
For Talladega C.: Fox Lake, Miss M. Jarvis 10 00
For Mountain White Work: "A Friend". 1 00
For Rosebud Indian M.: Plymouth, Rev. G. J. Webster. 20

IOWA, $197.66.

Cedar Falls. Cong. Ch., *for Student Aid, Straight U.* 10 00
Corning. Cong. Ch. 4 50
Cresco. Cong. Ch. 9 71
Danville. S. H. Mix. 1 00
DeWitt. Cong. Ch., 9.90; Cong. Sab. Sch., 4.28 ..... 14 18
Genoa Bluffs. H. A. Morse, 25; Cong. Ch. 8.60, *for Student Aid, Straight U.* 33 60
Grinnell. Cong. Ch., 15.49; Professor F. P. Brewer, 50c. 15 99
Hillsboro. John W. Hammond. 5 25
Le Mars. First Cong. Ch. 25 00
Manchester. Cong. Ch. 10 00
Marshalltown. "A Friend". 10 00
McGregor. Ladies' Miss'y Soc. of Cong. Ch 9 03
Red Oak. Cong. Ch 32 00
Sherrill. German Cong. Ch. 5 65
Tipton. Cong. Ch 10 50
Webster. Cong. Sab. Sch., *for Rosebud Indian M.* 1 25

MINNESOTA, $48.40.

Alexandria. Cong. Sab. Sch. (ad'l). 50
Duluth. Pilgrim Cong. Ch. 23 40
Mankato. Cong. Ch., Box Goods, *for Straight U.*
Minneapolis. Plymouth Ch. 24 50

MISSOURI, $54.57.

Amity. J. P. F. 1 00
Kansas City. Cong. Ch. 50 00
Neosho. First Cong. Ch. 3 57

KANSAS, $31.65.

Great Bend. Cong. Ch. 3 50
Lawrence. Children of Barker Sab. Sch., *for Indian M., Dakota* 90

Manhattan. "C. E. W.". 10 00
Sterling. Cong. Ch. 1 50
Strong City. Cong. Ch. 6 00
Valley Falls. Cong. Ch. 9 75

INDIAN TER., $2.87.

Vinita. Cong. Ch. 2 87

NEBRASKA, $52.30.

Fremont. Rev. J. E. Heaton, 2.50; Mrs. M. J. Abbott, 2; T. Davis, 50c 5 00
Humboldt. "A Friend". 30 00
Martinsburg. Cong. Ch. 1 30
North Platte. "A Friend". 1 00
Santee Agency. Santee Normal Sch., *for one of the Kreutzers donated by a little girl in Prague, Austria* 10 00
West Hamilton. Doniphan and North Hastings Churches. 5 00

COLORADO, $35.00.

Colorado Springs. Rev. Edwd. Hildreth 25 00
Highland. Ladies' Miss'y Soc. of Boulevard Cong. Ch 10 00

DAKOTA, $20.97.

Dracola. Rev. S. Penfield. 5 00
Pierre. Cong. Sab. Sch., *for Rosebud Indian M.* 2 50
Woman's Miss'y Societies, by Mrs. H. H. Smith.—De Smet, 3—Huron, 5—Yankton, 5.47. ..... 13 47

CALIFORNIA, $1,275.35.

Pescadero. Cong. Ch. 2 50
San Francisco. Receipts of the California Chinese Mission. 1,263 15
San Francisco. Daniel Seales. 5 00
Sonoma. By Rev. W. C. Pond 4 70

UTAH, $3.00.

Salt Lake City. Postal order. 3 00

DISTRICT OF COLUMBIA, $10.00.

Washington. Mrs. A. N. Bailey. 10 00

WEST VIRGINIA, $6.77.

Huntington. Cong. Ch. 6 77

KENTUCKY, $48.25.

Williamsburg. Tuition. 48 25

TENNESSEE, $25.00.

Nashville. Fisk University Ch. 25 00

NORTH CAROLINA, $21.16.

McLeansville. First Cong. Ch., 5.09; Second Cong. Ch., 1.07, *for Indian M.* 6 16
Wilmington. "Tithes". 10 00
Wilmington. Miss Farrington's S. S. Class, 3.52; Miss Hyde's S. S. Class, 1.48, *for Rosebud Indian M.* 5 00

ALABAMA, $21.95.

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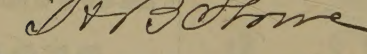

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